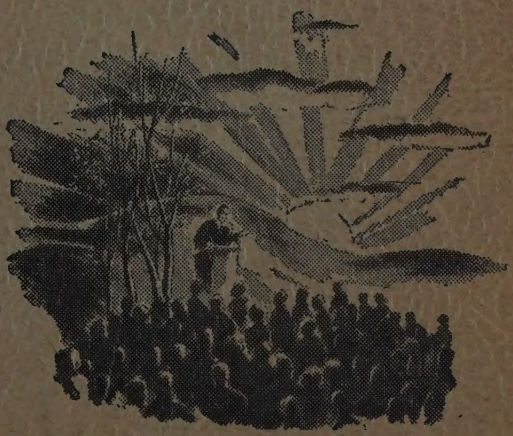
1957

THE A. M. E. ZION QUARTERLY REVIEW



1951

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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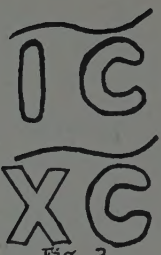
Fig. 1



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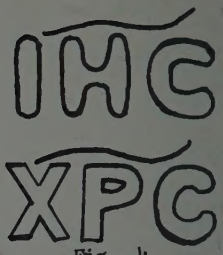

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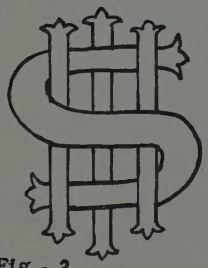
Fig. 2

Fig. 5

Fig. 6

Fig. 7

Fig. 9

Fig. 8

Fig. 10

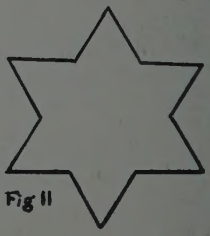
Fig 11

CHRISTIAN SYMBOLS

by

Florence Turverey Reeves

Certain letter combinations are used in Christian symbolism which are popularly called sacred monograms but are actually abbreviations which stand for the name of Our Lord or have some reference to Him.

Perhaps the most familiar to us today is the combination of letters that appear to be three English letters IHS,—but actually they are Greek letters. Figure One shows how the combination is used on book-marks to be found in the pulpit Bible or on the pulpit covering. It is sometimes used on the Communion Table and often used otherwise as meaningful decoration in and around the altar. Occasionally it appears as IHC as in figure four. This is the earlier form but today it has been generally superseded by the IHS. In our trend toward modernism we have used the streamlined block letters but since this monogram is supposed to be part of the artistic decoration of the sanctuary the older more artistic letters should be used.

The Greek word for Jesus is IHCOYC. The I corresponds to the J in Jesus and is the same as capital I in English. H is the form used for capital E; C is our capital S; O is the same as ours; Y is our capital U (there is no Y in Greek); then comes the final C which is again our capital S. It is easily seen therefore that to translate these letters IHCOYC is JESUS which except for the O is our "Jesus". This is the way the name of Jesus has come down to be abbreviated IHC in the Greek letters. Occasionally the three letters are superimposed upon each other as in figure 2, making a decorative whole. It is interesting to note that when the letters are superimposed upon each other that the C is never used, but always the S form.

In figure 3 we see that the H is omitted and IC is used alone—the first and the last letters of the Greek word. The XC contains the first and the last letters of the Greed word XPICTOC or Christ so that these two placed together represent the name Jesus Christ. The curved line which frequently appears over these combinations of letters is an ancient form to indicate that these letters are an abbreviation. In figure 4 we see the IHC combination referred to before and the XPC which are the first two and the last two letters of the Greek word for Christ. It should be remembered that what appears to us to be three simple English letters XPC are Greek capital letters. The Greek X here is our ch; the P is the Greek form for our capital R and as explained above the C is capital S.

Although the IHS is most familiar to us, the Chi Rho (figure 5) was used by early Christians and is composed of the first two letters of the Greek

word for Christ. The Chi Rho is formed by placing P upon X. You remember that this was supposed to be the sign used by Constantine when he won the battle over Maxentius in 312 A. D. Although Constantine was not himself a Christian, he felt he needed unseen help against his enemy. He knew Maxentius would exhort the help of many gods, so he, too, prayed. As he prayed to the Son of God, he had a vision. Jesus appeared to him holding in his hand the Chi Rho and Constantine heard a voice saying "By this sign conquer." It was apparently a sign already known to many for when Constantine placed it upon his standards, it is said that the Christian soldiers fought valiantly because they thought it stood for the name of Christ. Those who were pagan also fought bravely and Constantine won the day and made the Christian religion legal. This explains why so many people have thought that these three letters IHS stood for three Latin words—"In hoc signa." This translated means "In this sign I conquer."

The Alpha and Omega of figure 6 are probably more familiar to use thru the ear than thru the eye, for we have often heard that verse from Rev. 1: 8, "I am the Alpha and Omega, the beginning and ending, saith the Lord." Alpha is the first letter of the Greek alphabet and Omega is the very last letter, truly the beginning and the ending and as we would say "from A to Z." This is the symbol that Christians have used to indicate that Jesus Christ is the Eternal Son of God, without beginning and without end. It is proper to use this symbol in connection with other symbols that pertain exclusively to Christ. Accordingly we see how in figure 7 the Chi Rho and the Alpha and Omega have been combined and placed within a circle as one composite symbol. This is a rather rare but beautiful usage. There are various combinations, such as this, found on tombs in catacombs, indicating that these symbols were used in the very early Christian era.

In figure 8 a Greek cross is used to separate the letters. At the top we find the IC and XC and this combined with the word NIKA which means victor in Greek. This arrangement is also to be seen in the catacombs and should remind us that Jesus Christ is the victor or conqueror. This is such an artistic arrangement it is to be hoped that the Church will begin to use it more often, just as the Church has begun to use the figure of the clothed triumphant Christ rather than the dead Christ on the crucifix.

The I. N. R. I. will be familiar initials to many. These letters are the first in each word of the Latin inscription which was placed over the cross, by Pilate's order, as it stood on Calvary—Iesus Nazarenus Rex Indaeorium or Jesus of Nazareth, the King of the Jews. Observe that each of these letters is followed by a period. This is not true in any of the other sacred monograms and should you put a period after any of the others, it would be an error. It is noteworthy that in this combination we shift from the Greek language to the Latin. The New Testament was written in Greek because it

was the almost universal language at that time. Pontius Pilate was a Roman officer and Rome sought to make Latin the universal language. We see the effect of this in the Roman Catholic usage even to this day. Naturally Pilate had a Roman or Latin inscription put on the cross along with the Greek and Hebrew.

Two other common symbols are sometimes misused so we shall include them in this study. Figure 10 shows the five pointed star and figure 11 the six pointed star. These are not the same nor are they interchangeable. The five pointed star is generally thought of as the Christmas star but since it appeared to lead the Magi to the Christ Child, it is actually the star of Epiphany. Christ is referred to as a star so many times in Scripture that it is not surprising that it has come to be associated with Christmas. "There shall come a star out of Jacob," Num. 24: 17. Saint Peter spoke of Christ as "the day star from On High." Rev. 22: 16 reads "the bright and morning star." In almost all representations of the Birth of Our Lord, whether it be painting, sculpture, etchings, wood-cut, tapestry, or miniatures, the star always appears. Let us appreciate this but at the same time be aware that if used correctly, it is the star of Epiphany.

In Hebrew the name Mary or Miriam, means star so artists naturally use the symbol of the star in various ways when depicting the Virgin Mother. Sometimes there is a star on her shoulder or on the veil or mantle covering her forehead; at other times she wears a crown of stars.

The six pointed star of figure 11 is the star of David and is among the very few symbols used by people of the Jewish faith. They call it "The Shield of David" and use it in their Synagogues in much the same manner as we use the cross. Since the new Jewish State of Israel uses this star in blue on a white ground for its flag, we shall become more aware of the fact that the six pointed star is generally a Jewish symbol. However, it does sometimes happen that we see a six pointed star in a Christian Church. It must then be regarded as the Creator's star for in six days God created heaven and earth. Each of the six points represents one of His many attributes—power, wisdom, love, majesty, justice, mercy.

These are but a few of the beautiful Christian symbols we may draw upon for helpful knowledge, inspiration and joy in every day living.

"No civilization has been entirely self-evolved; each has borrowed from the others. Hebrew thought and progress were touched and directed by the mind of a man from Ur of Chaldees. Later Egyptian culture produced the leader who molded the national life and determined the national ideals.

"Babylon, Medo-Persia, Greece, and Rome, have made their contributions one to the other and all to what we call modern civilization."

—From Gold Coast at a Glance by Bishop C. C. Alleyne.

CONCERNING THE PROPOSED ORDER FOR HOLY COMMUNION

By R. P. Marshall

217 Arch Street, Sunbury, Pa.

It is generally conceded by students of liturgy that the present Orders for Holy Communion in all branches of the Protestant Church are deficient in some elements. It is true, however, that most of these are far better than the Roman Mass, which is a patchwork of prayers and other elements, made up from several sacramentaries, and which, in some places, lacks coherence and even liturgical sense.

Any attempt at revision of the Liturgy is bound to be fraught with danger, for there are theological, as well as traditional, questions which keep intruding. Thus we find that, in The Methodist Church, the most recent revision seems to have been made without due consideration for Methodist doctrine In the First Order of Holy Communion, which is a complete service, the liturgical treatment was, on the whole, fairly adequate, but a totally new doctrinal emphasis was introduced, for where the traditional Order spoke of the "Body and Blood", the new Order shies away from these expressions, and seems to deny any sort of Presence of Christ in His Sacraments.

The Lutheran Liturgy was a hastily made compromise with tradition and theology, for Luther wished to retain most of the old ceremony of the Mass and, at the same time, to do away with any suggestion that the Mass was a Sacrifice in the Mediaeval Roman sense. Thus he cut out parts of the Service, mutilating the Prayer of Consecration until it was little more than an account of the Institution of the Supper and the Lord's Prayer.

Reformed churches have, in general, retained more of the old service and recent revisions have added more ancient elements.

Methodists are the heirs of the English tradition, and, as such, inherit both the excellencies and deficiencies of the Anglican Rite. When, in 1549, the revision of the Liturgy was published in the First Prayer Book, the prayers were, in the main, the traditional Latin prayers translated into English. There was one dislocation: The prayer for the Church was placed in the Canon, instead of in its proper place as a part of the introductory service. This rite retained all the principal features of the old Order, except the Offertory prayer, which Cranmer thought was too much in the Roman tradition. This should be retained, and has been in my proposed revision, because of the

fact that it brings to a fitting climax the presentation of the Elements and the offerings of the people.

The revision now used in the English Church leaves much to be desired, and many have attempted to remedy its defects, without success, because of the difficulty of securing permission of Parliament. The Church of England, being a State church, is handicapped by legal considerations which are as deadening in effect as the heirarchical restrictions of the Roman Church.

Discussing the possibility of Liturgical revision with a Roman Catholic priest not long ago, I was amused to find that such a revision as contemplated for the Protestant churches was viewed with consternation by our Roman friend. "Do you mean to say," he asked, "that a group of persons in the church could actually secure changes in the Ritual?" When I assured him that it was possible, he sighed and remarked with a bit of envy, it seemed. "In our Church it would take the combined efforts of the Pope and the cardinals and all the bishops—and at least 200 years!"

In reply I pointed out that one of the advantages of the Protestant system was its flexibility. Not long ago, I was reminded of this point when I heard an address by one of the foremost Roman liturgical authorities who lamented that, despite the fact that every liturgical student knew that the Roman Mass was lacking in many important elements, nevertheless, they could only work and hope and pray for improvement. Meanwhile, there was no chance of experimenting with other forms. He continued by saying that the greatest defect in the Roman liturgy, or at least in its use, was that it had left out the active participation of the people. "We envy you," he said, "the opportunity for congregational action. What we had lost in the dark ages, you restored in the Reformation, and we hope that we will eventually do the same."

Here is the basis of liturgical revision: That we might restore, even more fully, the participation of the laity in the worship of God. The mediaeval Mass had become a duet between priest and server, while the people sat in silence and waited for the dramatic moment when the consecrated wafer would be shown to them as the Body of Christ. What had been corporate worship was now only attendance upon a miracle play. Small wonder that religion had become mere formality! This was the task of the Reformation—to restore the Church to the people of God, and to train these people in Christian living and devout worship.

Sad to relate, no sooner had the Reformation settled down to normal life than the old heresy (of action, if not of theology) came back. Where once the people sat and watched for a miracle, now they sat and waited for a sermon. The minister prayed a long prayer and then preached a longer sermon. The old responses were laid aside, the little acts of reverence (which had a psychological, as well as a ceremonial justification), all were discarded, and the congregation became passive participants in a dull and rigid formalism.

Methodism is usually considered as an evangelistic movement, but it was more than that. It restored to the English Church the old conception of active and enthusiastic worship by the people. Wesley placed tremendous emphasis upon the Sacrament of Holy Communion, or as he liked to call it, The Lord's Supper. He insisted upon celebrating it as often as possible, sometimes three or four times a week. But the Supper, in the hands of Wesley became a glorious festival of prayer and praise, when men and women, new-born in the spiritual life, joined in singing the praise of God and praying to Him. The old, old, Ritual became full of new meaning, and the responses were given with enthusiasm which is found nowadays only among the fervent shouts of the Negro congregation in some parts of the country.

Methodism had a Ritual. It was found in the *Book of Common Prayer*, and, later, John Wesley revised this for the use of Methodists in America. Soon, however, the Americans discarded much of their heritage, but they retained for many years the old words of the Prayer Book in the ritual services of Holy Communion, Matrimony, Burial, and Baptism. During the camp-meeting days, we lost the conception of orderly worship in the so-called "regular" services, but we held to something which was equally precious, the tradition of enthusiastic congregational participation.

The problem of Methodism today is akin to the problem of many old people. Like them, the Church suffers from hardening of the arteries! We have become too respectable and dignified to join in a soul-shaking revival service such as was common a hundred years ago. We have forgotten how to participate in worship, leaving to the choir and minister the task of prayer and praise. We have become formal and dead.

When I say this, I know that I will find many to agree with me. But when I go on to offer a solution to the problem, there will be some who will not agree. There are many who have correctly diagnosed our disease, but who, very earnestly and prayerfully, offer another remedy. They say, the trouble with us is that we are too cold. Therefore, let us have more revival meetings, leave off all order worship, encourage our people to sing popular-type religious songs, and let them have a good time. Then the Holy Spirit can have his way with us.

But this solution is based upon false premises. It supposes that the Church was founded upon emotion. But this was not true. Emotion has a place, but it is not the basis of Christian life. The listeners to the Apostles were "pricked in their hearts," yes, but they went on from that stage of conviction to a settled faith which was not dependent upon rabble-rousing preaching and emotional orgies.

If we study the history of worship, we find that the primitive church had a well-defined Order of Worship, adapted from the Synagogue service of the Jews, with the addition of distinctly Christian elements. But this worship

was not formal; it was free, within the framework of the Liturgy. Thus the people sang, prayed, made responses, shouted praises to God, and, in time, all these elements became a *Ritual*., a way of saying the service, and a Ceremonial, a way of acting in the service.

What then shall we do, in order to bring life to our worship? First, we must try to find a way of worship which is historically, theologically, and psychologically sound. We must go back to the writings of the early Church an see what was its way of worship. We must judge all elements of the Liturgy by the measure of theological acceptability. For instance, as Protestants, we cannot comfortably or honestly use those prayers which seem to us to place the Virgin Mary almost upon a basis of equality with her Son. (Our historical studies will give us comfort in this, for we will find that all these are the products of later days, long after the Early Church times.) Then we must look at the Liturgy with the eyes of the psychologist, noting the way in which it agrees or disagrees with the rules governing attention and interest. We must consider the difference between objective and subjective worship, and try to strike a proper balance between the two. We must critically consider each element of the Liturgy from all these angles, if we are to succeed in giving the Church an improved worship.

Now, after all, this writer does not feel capable of making such a detailed study. Few men are. But there are many books which have been written from the various standpoints and their assistance will help us in the task. The monumental study by Dom Gregory Dix, *The Shape of the Liturgy*, is without doubt, the best in the field of historical study. It is paralleled by the "drier" text by Adrian Fortescue on *The Mass*. There are many others, but these are the best of the historical studies. Then there is the recent psychological study by the late James Bissett Pratt, *Eternal Verities in Religion*, which discusses worship, both subjective and objective.

The following suggested Liturgy for the Lord's Supper is framed with due regard for the historical, theological, and psychological elements. It is, of course, not in any sense original, for I am convinced that there is no one now living who is able to "write a liturgy." After all, liturgies are not written: they grow slowly out of the experience of the Church, and the task of the compiler of such a work as this is only to select from among the ancient Orders those elements which he feels will best express the faith and will-to-worship of a certain group.

This Liturgy is proposed for consideration of a denomination which is in the Methodist tradition, and which has been noted for its warmly evangelical spirit, as well as a disposition to hold to all the values of ordered worship. I believe that in these pages we have an Order of Worship which can be used by the most evangelistic group, as well as the most conservative. The directions given presuppose either a chancel with the Lord's Table as its central object.

or the familiar pulpit-centered type. The ritual does not depend upon architecture. Wherever the Table is placed, whether at the highest point, as an altar, or below the pulpit, as a communion table, it is in this great hour of Communion the center of all action and prayer. If the congregation is forced to worship in a plain building, with a little box pulpit and a common pine table, let them truly worship God and the shekinah of his Glory will be about them.

Let me say what I am continually saying to those who confuse ceremony and liturgy—there is a difference. Liturgy is what you do and say, and ceremonial is how you do and say it. Our liturgy may be beautiful and reverent and our ceremonial simple. We may wear gowns or Eucharistic vestments—or just a well-brushed and cleaned Sunday suit. It doesn't matter too much about that. What matters is that we shall pray and sing and worship God, that we shall not merely tickle our fancy with elaborate music and ceremonial, or get a physical thrill out of rhythm and harmony, but that we may for a time, at least, stop thinking of ourselves, even of our sins, and think of God. Only then will we fulfill the true purpose of worship.

Credit is due the Rev. W. S. Porter for suggestions contained in his essay on *The English Eucharist,* published by the Dacre Press; Westminster. In many points I have deferred to his judgment, especially in the relocation of the Prayer For All People, or the Intercessory Prayer. I am indebted also to Mar Eshai Shimum, Patriarch of the Church of the East, for his translation of the prayer which is inserted following the Communion. This is taken from his book, *The Liturgy of the Church of the East.* Other material is culled from the various liturgies, but principally from the Order for the Lord's Supper of the Methodist Church, and from the 1549 Book of Common Prayer of the Church of England.

THE LORD'S SUPPER

Before the beginning of the Service, a processional Hymn may be sung, during which the minister, or ministers, shall enter the chancel, standing before the Holy Table for a moment of silent prayer.

Then the elder or deacon may say, or the choir may sing, the following Call to Worship:

> The Lord is in his holy temple; let all the earth keep silence before Him.

Then shall the elder say, Let us pray.

> Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Jesus Christ our Lord.

The People shall respond: Amen.

Then the elder shall lead the congregation in saying the Lord's Prayer:

Our Father, who art in heaven, hallowed be thy Name: thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen.

(*If desired, this prayer may be sung by all.*)

Then shall be said or sung the Kyrie Eleison:

Lord have mercy
Lord have mercy
Lord have mercy

Christ have mercy
Christ have mercy
Christ have mercy

Lord have mercy
Lord have mercy
Lord have mercy

Then shall the people sing or say the following ancient hymn:

Glory be to God on high, and on earth peace, good will toward men.
We praise thee, we bless thee, we worship thee, we glorify thee,
We give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty!
O Lord, the only-begotten Son Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
That takest away the sins of the world,
Have mercy upon us.
Thou that takest away the sins of the world,
Have mercy upon us.
Thou that takest away the sins of the world,
Receive our prayer.
Thou that sittest at the right hand of God the Father,
Have mercy upon us.
For thou only art holy; thou only art the Lord;
Thou only, O Christ, with the Holy Ghost,
Art most high in the glory of God the Father.
AMEN.

Then may the minister read the Summary of Divine Law:

Hear what the Lord Jesus Christ hath said:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

And the people may respond:

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall the minister read the Epistle, saying, "The Epistle is written in the.....chapter of....., beginning at the.....verse." *When he has finished reading, he shall say,* "Here endeth the reading of the Epistle."

And the people shall answer:

Thanks be to God.

Then a hymn may be sung by the congregation.

Then the elder or deacon shall read the Gospel for the day, the people standing. Before reading, he shall say, "The Lord be with you," *and the people respond,*

And with thy spirit.

Minister: The Holy Gospel is written in the.....chapter of the Gospel according to....., beginning at the.....verse.

Answer: Glory be to thee, O Lord.

At the close of the Gospel, the people shall say:

Praise be to thee, O Christ.

Then shall the congregation repeat the Apostle's Creed, following which the minister may make such announcements as are necessary and shall deliver the sermon.

Then, as ministers and people reverently kneel, shall be said the Prayer for the Church, the people making the responses, either in singing or reading.

Minister: Let us pray for the whole state of Christ's Church, Almighty God, who by thy holy apostles hast taught us to make prayers and supplications and to give thanks for all men: we humbly beseech thee most mercifully to receive our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy Holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Deacon or elder: Lord, hear our prayer.

People: And let our cry come unto thee.

Give grace, O heavenly Father, to all bishops, elders, and deacons, that they may both by their life and doctrine set forth thy true and

living Word, and rightly and truly administer thy holy Sacraments.

Deacon or elder: Lord, hear our prayer.

People: And let our cry come unto thee.

And to all thy people give thy heavenly grace, and especially to this congregation here assembled in thy name to celebrate Memorial of the Sacrifice of Jesus Christ thy Son; that with meek hearts and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

Deacon or elder: Lord, hear our prayer.

People: And let our cry come unto thee.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and help all them, who in this life are in trouble, sorrow, sickness or other adversity.

Deacon or elder: Lord, hear our prayer.

People: And let our cry come unto thee.

And we commend unto thy gracious keeping, O Lord, all thy servants departed out of this life in thy faith and fear: beseeching thee to grant unto them mercy, light, and peace, both now and evermore.

Deacon or elder: Lord, hear our prayer.

People: And let our cry come unto thee.

Grant these our prayers, O heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate, who liveth and reigneth with thee, in the Unity of the Holy Ghost, ever one God, world without end.

People: Amen.

During the singing of an hymn, the minister (or ministers) shall reverently uncover the Elements. (If desired, the Elements may be brought into the chancel at this time, by the ministers or by laymen, and placed with reverence upon the Holy Table without covering.)

At this same time, during the singing of the hymn, the offerings of the people shall be received and presented at the Altar.

Then shall the elder kneel before the Holy Table and pray:

O Lord, our heavenly Father, of whose almighty power and bountiful providence all good things come: we thy humble servants, according to the institution of thy dearly beloved Son Jesus Christ, do here in thankfulness and worship set before thy Divine Majesty these thy gifts of bread and wine, together with our gifts of alms and offerings, beseeching thee to accept them at our hands, to the praise and glory of thy Name, and to our own benefit, through Jesus Christ our Lord.

People: Amen.

Then shall the elder begin the Canon, saying, The Lord be with you.

People: And with thy spirit.

The Sursum Corda may be either said or sung:

Elder: Lift up your hearts.

People: We lift them up unto the Lord.

Elder: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Then shall be said or sung:

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying:

Holy, holy, holy, Lord God of Hosts.
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most high. Amen.

Then shall the elder say the Prayer of Consecration, standing before the Holy Table and facing it.

All glory and thanksgiving be unto thee, O holy Lord, almighty Father, everlasting God, for that by thine eternal Word thou didst create the heaven and the earth, and all that in them is, and madest man in thine own image, that he might be partaker of thy divine nature and heavenly glory; and when the world by sin had fallen from thy grace, thou didst not forsake the work of thine own hands, but of thy tender mercy didst give thine only Son Jesus Christ, to take our flesh upon him, and therein to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered a full perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again.

Now therefore, heavenly Father, we thy humble servants earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, and to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and thy whole Church may obtain remission of our sins and all other benefits of his Passion.

And we beseech thee, O Lord, so to approve and bless and hallow these thy creatures of bread and wine which we in humble duty have set before thee, that they may be unto us the Body and Blood of thy most

dearly beloved Son Jesus Christ our Lord.
Who in the same night that he was betrayed, took bread

(*Here may the elder take the plate in his hands*)

and when he had given thanks, he brake it and gave it to his disciples, saying: TAKE, EAT; THIS IS MY BODY WHICH WAS GIVEN FOR YOU. DO THIS IN REMEMBRANCE OF ME. Likewise, after supper, he took the Cup,

(*Here may the elder take the cup in his hands*)

and when he had given thanks, he gave it to them, saying: DRINK YE ALL OF THIS: FOR THIS IS MY BODY WHICH IS GIVEN FOR YOU. DO THIS, AS OFT AS YE SHALL DRINK IT, IN REMEMBRANCE OF ME.

Wherefore, O Lord and heavenly Father, we thy redeemed and dedicated people do celebrate and make here before thy Divine Majesty, with these thy holy Gifts, the pure and spotless oblation which thy Son Jesus Christ commanded us to make; and remembering his blessed Passion, mighty resurrection, and glorious ascension, we offer unto thee this Bread of eternal life, and this Cup of everlasting salvation.
And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee, not weighing our merits, but pardoning our offences, to accept this our bounden duty and service, to the end that we, who here partake in this Holy Communion of the Body and Blood of thy Son Jesus Christ, may be filled with thy grace and heavenly benediction, and be numbered with thy saints both now and forever, through the same Jesus Christ our Lord: by whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory is forever thine, O Father Almighty, world without end. Amen.

Then shall the elder turn to the people and say, The Peace of the Lord be always with you.

People: And with thy spirit.

Then shall be said or sung the Agnus Dei:

O Lamb of God, that takest away the sins of the world.
Have mercy upon us.
O Lamb of God, that takest away the sins of the world.
Have mercy upon us.
O Lamb of God, that takest away the sins of the world,
Grant us thy peace.

Then shall the elder, deacon, and all that are to receive the Holy Sacrament, say this prayer, devoutly kneeling:

We do not presume to come to this thy Table, O merciful Lord, trust-

ing in our own righteousness, but in thy manifold and great mercies. We are not worthy to gather up the crumbs under thy table, but thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat this Holy Bread, and drink this Cup, that our sinful souls and bodies may be made clean from every stain of sin, and we may evermore dwell in him and he is us. AMEN.

After this, the elder shall receive the holy Sacrament in both Kinds, and while he is so doing, those who wish to communicate shall come and kneel at the Communion rail. Unto these he shall turn and say:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Take this Holy Sacrament to your comfort, and make now your humble confession unto God.

Then shall all those who intend to communicate join with the elder and those at the communion rail in making their confession:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against thy Divine Majesty. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name; through Jesus Christ our Lord. Amen.

Then shall the elder pray:

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness to all them that with hearty repentance and true faith turn unto thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ, our Lord. Amen.

Then the elder shall say,

Hear what the Scripture saith to those of a humble and contrite heart: If any man sin, we have an advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

This is faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Then shall the elder administer the Sacrament to all the clergy present, and after that to the people. When he delivers the Sacrament of Christ's Body, he shall say: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life." *And when he delivers the Cup, he shall say,* "The Blood of our Lord Jesus Christ preserve thy soul and body unto everlasting life." *It shall suffice that these words shall be said at the beginning of the administration. The Bread should be placed in the hands of the communicants, but the Wine may be taken from the tray. If there be a deacon to assist, he should administer the Wine.*

When all have communicated, the Sacred Symbols shall be covered by the linen cloth. Then kneeling down, the elder shall say the following prayer:

Strengthen, O. Lord, the hands that have been stretched out, and have received these holy symbols of our Lord's sacrifice. Make them worthy each day to yield fruit unto thee. The mouths which have praised thee within thy Holy Place, do thou make fit to sing of thy Glory. The ears which have heard the voice of thy praises, let them not hear the cry of alarm. The eyes which have seen thy great compassion, O Lord, let them see thy blessed hope. The tongues that have cried, "Holy, Holy, Holy," do thou assist to speak thy truth. The feet that have walked within thy church, make them to walk in the land of light. They that have eaten of this Holy Food do thou renew with life eternal. And with us may thy great love abide, both now and ever more. Amen.

Then shall the elder turn to the people and say,

The Lord be with you.

People: And with thy spirit.

Elder: Go forth in peace.

People: Thanks be to God.

Then the elder, or the Bishop, if he be present, shall let them depart with this blessing:

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always.

The people: Amen.

Then may follow a hymn and the people may depart in reverent silence.

THE TIDE IN CHRISTIAN EDUCATION

By S. Linton Hopkins

Professor and Head of Department of Biology, Livingstone College

Salisbury, N. C.

Note: An address delivered in the interest of Livingstone College Founder's Day at Soldiers Memorial A. M. E. Z. Church, Salisbury, N. C., January 28, 1951.

Some time ago I read a play entitled "Julius Caesar" by William Shakespeare. There is one scene in that drama that depicts perfectly our present predicament—especially our educational status.

You who have read it, remember that the messenger reported to Brutus that the enemies were approaching Phillipi, and he wanted to know his orders as to whether they would remain at Sardis or move forward to meet the opposition. Cassius, an associate conspirator, urged Brutus to remain at Phillipi. But Brutus, in a flash back of thoughts, recalled all of their successful accomplishments up to that point and felt that taking a chance meant success or failure. In the face of such uncertainty he answered bravely:

There is a tide in the affairs
of men—which taken
At the Flood Leads on to Fortune.
Omitted, all the voyage of
their lives is left in
shallows and miseries,
On such a sea are we now afloat.

We must take the current when it serves or lose our ventures.

We, too, are facing a similar situation today. To many people it seems that we are teetering on the brink of eternity. The mind of man is ever beseeching nature to reveal her secrets. In the face of our unrelenting scientific advances she is beginning to oblige. Every day we find ourselves with some new gadget—some new power, if you please. With the coming of power comes the ever present question—what shall we do with it?

Although it may have escaped us in the complexity of things—but behind all of these things is the basic education of man. Everything that man has made first existed as an idea in some man's mind.

It is no matter of small concern to the rest of us just how the thinkers and leaders of our day think and lead. We must of course suppose that our thinkers and leaders first of all have character. It is a dangerous thing

to place power into the hands of irresponsible persons—and knowledge is power.

It is interesting to note, and to my mind it is one of the saving graces of this country, that when civilized men came to these shores they came seeking a place to worship God in their own way. As a result the church had an early start here. Along side the church grew up the school house.

I think it significant that in those early days when life was rugged, when life was hard, bitter and dangerous, our forebearers saw two basic needs—a need for God and a need for education. It may well be said that these are the foundations that have held this nation secure.

These days in which we live are similar in many ways to those trying days of the 1600's. True life is much easier—but the problems of life are no simpler. We need today as then, God—and a type of education for our people that teaches hope to all.

The trials and tribulations attendant to building this great nation have proved beyond a doubt that Christian education is equal to this task. We have but to look at the record to see that the leadership and great thinkers of this country throughout its history, including our own time, have been developed in the private Christian colleges.

It is with these thoughts in mind that I have come before you tonight to ask your support in perpetuating this noble idea. It is, however, on much closer terms that I speak to you for I am asking your support of our own contribution to this great plan of education—Livingstone College.

Livingstone College—which was born of the sweat, toil and vision of men of our race, is a unique contribution to American education. It was conceived in the minds of men who themselves were not far removed from slavery.

It is to the eternal credit of the early Fathers of this Church that they saw the need for education under God. In those early days God sent Price who built the Foundations firm and strong. He gave to his church and his race a high ideal of life and guideposts to Christian Scholarship.

Dr. Price's concept of education was service. He once stated that: "Responsibilities and obligations are proportionate to elevation. These responsibilities resolve themselves into duties. These duties are two-fold in their nature, those we owe to self and those we owe to our common brotherhood.

There is one aim and purpose that runs throughout the entire program of Livingstone College: to make the college essential to the churches which support it and to serve the society in which it exists. But in doing this Livingstone is not and has never been sectarian in its operation, students of all religious faiths come and are welcome to its campus. A breakdown of the present student body would show many religious affiliations—Catholic and

Protestant. Livingstone College as such has become an outstanding educational institution. We must keep it so and make it even greater. We must continue to do a superior job academically.

It is no mere accident that so many Livingstone graduates hold responsible positions of leadership all over the world. Of the fifty-six Bishops of the A. M. E. Zion Church twelve have been Livingstone College graduates.

Atlanta University—one of the two recognized Negro Universities, is headed by a Livingstonian. The Inspector of High Schools For the State of North Carolina is a Livingstone man. I do not cite these instances for you to become complacent, but rather as an index of what a great task we have yet to perform.

The Executive Director of the U. N. C. F. and the first Negro woman to be admitted to the New York Bar are both graduates of Livingstone.

It is said that Alexander the Great after having conquered the world sat down and wept, because there were no more worlds to conquer; while it is said of one of our modern youths after having read the statement that there is nothing new under the sun became discouraged and did absolutely nothing. This youth was misled. Do you know why? He was misled because he was not aware of the most powerful degree of accomplishment—the superlative degree—which means the best.

We must not be as short-sighted as the youth—we must strive to achieve the best in Christian Education because—

"The best song hasn't been sung yet,
Because the best tune hasn't been played
The best score hasn't been made yet,
The best game hasn't been played."
"The best doctor hasn't even been born yet,
Just as the best race hasn't been run;
The best plans for the best school
haven't even been drawn yet,
Our task has just begun."

Dr. Marshall Woodson, the new president of Flora-McDonald College, stated last week in his inaugural address that: the modern Christian college must widen its vision and broaden its scope of service. It must now, more then ever move out to make itself felt." "Secular education may serve the masses but most leaders will continue to come from private Christian Colleges"—like Livingstone.

You are given the opportunity to contribute tonight to the cause of Christian education. And an opportunity it is.

Your dollars will be investments in human values—your dollars can help

to carry the gospel to the ends of the earth through the ministers Livingstone will train. Your dollars can help to minister to the physical and social ills of humanity through the future doctors and lawyers who are and will receive the basic education at Livingstone College.

Your dollars to Livingstone are a further investment in the stable economy of this community. Most of these dollars come back into the economy of Salisbury.

Livingstone College is at the crucial stage in its development when we must move forward—we are in keen competition with state institutions that have almost unlimited financial resources. We must give of our means—we must give sacrificially and consecratedly—we must give because we believe in the superiority of Christian Education.

There is a tide in the affairs of men
Which taken at the flood
leads on to Fortune.
Omitted, all the voyage of
Their lives is left in
shallows and miseries.
On such a sea are we now afloat
We must take the current
when it serves or
Lose our ventures.

The Editor has not been able to locate the follôwing:

Rev. Alma Wilburn, last listed 2632 Belleglade Ave., St. Louis, Mo.
Rev. Naomi Meadows, last listed at 5428 24th Street, Detroit, Mich.
Rev. C. J. Williams, c/o 2838 Clara Street, New Orleans, La.
Rev. E. B. Lipsey, 201 West Depot Street, Concord, N. C.
Rev. H. J. Palmer, 202 N. Ash Street, Demopolis, Ala.
Rev. W. L. Souder, 553 West First Street, Jacksonville, Fla.
Rev. Lewis Thomas, 328 Mobile Road, Montgomery, Ala.
Rev. J. A. Brown 2440 S. Glebe Road, Arlington, Va.
Rev. P. F. Thurston, P. O. Box 61, Wetumpka, Ala.
Rev. Wilton Carver, Northland Avenue, Buffalo, N. Y.
Rev. F. L. Standifer, 108 31st Avenue, Seattle, Washington
Rev. E. O. Clarke, 307 Hullett Street, Schenectady, N. Y.

Please notify the Editor of any removals immediately.

The annual meetings of the National Council of Churches, Division of Christian Education will be held in Columbus, Ohio, in February 1952.

CRISIS IN THE COLLEGES: CAN THEY PAY THEIR WAY?

For a few days each June, U. S. Higher Education can afford the celebrating mood. It puts on its gayest trappings, forms its great processions, fills the air with the sound of tolling bells and ringing phrases on the meaning of learning and life. At no time of year do the nation's 1,700 colleges and universities seem to bloom more brightly than at Commencement.

This June, the bloom also has some of the surface aspects of a boom. One after another, each campus has announced the total of gifts and bequests received during the year, and the figures are impressive. Harvard has received another $16 million; Yale, another $6,500,000; Princeton, more than $3,000,000; Cal Tech, $1,926,000. Among the smaller colleges, Bowdoin has $1,918,275. Emory University, almost $2,000,000; Smith College, $7,000,000.

Each June since the end of the war the reports have been just as encouraging.* To a leading group of 51 colleges and universities went $65 million in 1947, more than $70 million in 1948, and $93 million in 1949—the biggest gift year since 1920. This year philanthropy dollars are coming faster than ever. If this total were all that mattered in the economic life of the university, presidents and chancellors across the U. S. should have been feeling more prosperous than ever before.

Rising Costs

Actually, most of them are feeling just the opposite. Reason: while gifts are at an unprecedented level, so are expenses—and expenses have outrun income. Out of 650 private colleges and universities, the New York *Times* found in a survey recently, one in five are running deficit; Yale University's deficit is nearly $1,000,000, Columbia University's is $745,000, Johns Hopkin's is an estimated $260,000.

Next fall the situation will be even more serious. The great G. I. flood, which in one year alone (1947) brought $172 million to the private colleges and $129 million to public institutions, is becoming little more than a trickle. To make matters worse, at the very time that the G. I.'s are going out, most campuses face dwindling enrollments as the boys and girls born in the low-birth rate years of the Depression start coming in. Thus colleges with small endowments and a great dependence on student fees were looking into an uncertain future.

*Encouraging as well to the big state universities, which also rely heavily on endowment funds. The University of Minnesota boasts an endowment of $33 million; California more than $54 million; Texas has a whopping $129 million (though its income from its vast oilfields is restricted to building only.)

The only thing that seems certain is the fact of rising costs. "Everything," says Amherst's President Charles W. Cole, "has gone up—from chalk to footballs." Indeed chalk is up 30%, footballs 59%, steel desks 50%. President James Phinney Baxter of Williams has noted: "The frogs used by our theology teachers (have) jumped from 72c to $2.25 a dozen . . ." All in all the cost of running a campus has soared nearly 70% over what it was ten years ago.

Libraries and laboratories alike are swallowing up money like quicksand. Yale is spending $798,000 for books, against $476,000 in 1939; and its scientists, like those of every other institution, have long outgrown their Bunsen burners. A sign of the times is the fact that the University of California's new cyclothon cost $95 millions; only the U. S. Government has that kind of money so the U. S. paid for it.

Modern science is a costly business, and nowhere is this more obvious than in the medical schools. Here, the cost to the college per student, over and above the tuition it receives has jumped from $388 in 1910 to between $2,000 and $5,000 in 1949. Out of 78 medical schools throughout the U. S., 44 are running in the red to the tune of $10 million a year.

Falling Incomes

But, with or without medical schools, U. S. colleges and universities are suffering in common. They have watched the rates of investment interest dwindle from 5.27% in 1939 to 4.74% in 1945-46. Though Harvard added $72 million to its investments from 1929 to 1946, the buying power of its income stood still.

Seeing a solution only in more income, the nation's institutions of higher learning have become the nation's most persistent campaigners for money. The day has passed when the trustees of the University of Chicago could solve their difficulties simply by voting "that Mr. Rockefeller be requested to consider the advisability of giving to the university the sum of $50,000 . . ." Now, fund-raising campaigns are intensive. Since the war, probably nine out of ten private institutions have embarked on them, with a whole new crop of vice-presidents-in-charge-of-developments leading the way. The campaigns range from Columbia's long-range goal of $100 million to Yale's $80 million to Beloit's $5,000,000, from Harvard's $90 million to Pomona's $7,000,000.

In the midst of these campaigns, it sometimes seems to educators as if they scarcely have time to do any educating at all. "In one month," complains Williams' President Baxter, "I spent 24 wholly or partly outside Williamstown, chasing dollars." But whatever they chase, or whatever they do, they have found no way of balancing outgo and income.

They have already raised their tuitions to the limit. Such big schools as the University of Pennsylvania have raised them from $400 in 1940 to $600

by this year, with the smaller ones following suit. Even the public universities have upped student fees an average of 100% in ten years. Four years for a son at Princeton these days costs the harried parent anywhere between $5,200 and $6,800, counting a conservative allowance for clothing, books, and transportation. The University of Chicago costs an average of more than $6,000 and so does Stanford.

Dangerous Lures

The colleges have also surrendered to the temptation to shift their investments from conservative gilt-edge securities to riskier common stocks. Some have even tried operating businesses, factories, stores and hotels, cashing in on their tax-exempt status while operating for a profit. Recently, however, many educators as well as Government officials have begun to frown on the practice. The House Ways and Means Committee is considering a bill to end exemptions in such cases; and last month the U. S. Tax Court ordered the C. F. Mueller Co. (macaroni), whose profits go to the New York University law school, to pay back taxes (Time, June 5).

As for philanthropy, most educators remain gloomy. Their big returns, they know are largely due to their campaigns. And once these have played themselves out, higher education will be competing for gifts with an ever-increasing number of well-dramatized charities, medical drives and welfare agencies, both at home and abroad. Meanwhile, the millionaires are rapidly disappearing from the U. S. scene; some highly taxed businessmen, harassed by too many appeals, have set up "Let Us Alone Weeks."

There is one big philanthropist left—the U. S. Government. But of all the solutions U. S. higher education could hit upon, this seems, to private educators at least, the most dangerous.

As to just how dangerous, they do not yet quite agree. Some, like Yale's retiring Charles Seymour, see nothing wrong in the Government's subsidizing medical schools. ("But I draw the line there"). Others, like Kenyon's President Gordon Chalmers, see little danger in direct scholarship aid to students. Still others, like President Charles F. Phillips of Bates College, see the "lure of federal aid" to private colleges in any form as "an enemy that looks like a friend."

A New Patronage?

There are many others who agree. Among them is a newcomer to the field of Education—Columbia University's President Dwight D. Eisenhower. "Because I believe that the Federal Government has no right to tax money out of our pockets and give it back to us without some form of supervision, therefore I say that they cannot give federal money for the support of higher education. When federal money comes into that field we are entering a dangerous situation."

The fact is that federal money has already entered the field. As Brown's

President Wriston has warned, "federalization of American higher education is coming by drift (if) not by a sign," whether educators approve of it or not. Such federalization is taking the form, no longer of a G. I. bill, but of a $100 million worth of research contracts. "It is a matter for deep concern," says Wriston, "that already . . . some independent, private institutions are (directly or indirectly) drawing half or more of their revenues from federal sources."

It is true that colleges and universities have snatched up contracts with eagerness. Harvard boasts more than $2,000,000 worth of projects involving 65 different contracts and 16 different Government agencies. M. I. T. is getting $1,000,000 a month for research, 90% of it from the Government. From Columbia University ($3,000,000 to Colgate $6,000), private institutions of every type have held out their hands for contracts. "We'd be perfectly happy to have some," says empty-handed President Lynn White, Jr., of California's Mills College (for women), "from the Government or G. M. or anybody."

Science v. Humanities

So far, such Government agencies as the Office of Naval Research have set a high standard in allowing universities to pursue pure and basic research without interference. And on their side, some universities have accepted only contracts involving such basic research. Nevertheless, should their financial problems increase, U. S. campuses might soon become less choosy. There is no assurance that the emphasis may not shift soon from pure science to applied science, from long-range projects to those that will give immediate results, e. g., Boston University's serial photography project. There is no assurance that the whole contract system may not become, as the Hoover Commission has already warned, "in effect a new form of patronage."

Meanwhile, the very existence of so large a research expenditure is subtly changing the emphasis on many campuses. "Yale (Medical School)," reports its director, George B. Darling, "today has more money to spend on research than it does on its teaching faculty." M. I. T. can report the same thing: it is spending $12,000,000 on research compared to $9,000,000 on instruction.

Nor is the change limited to the battle between instruction and research. There is also the battle between science and the humanities. Grants-in-aid, whether from business or Government, rarely go to historians or philosophers. "In the sciences," complains Yale's Dean William C. DeVane, "the project needs the support; in the humanities, the man needs support." Unfortunately, he feels, men are losing out.

Gothic v. Modern

Most educators admit that many economies are still possible. Instead of building lavish collegiate-Gothic buildings, for instance, private campuses can become a good deal more daring in experimenting with modern and more simplified architecture. Academically they can concentrate on strengthening

a solid core curriculum to eliminate aimless overlapping. They can, as the University of Michigan has done, do away with such waste as having separate biology classes for medical and non-medical students.

There are also still endless administrative inefficiencies that can be slashed away. Yet some presidents have reached the limit. "Every economy has been practiced" says Mt. Holyoke's President Roswell Gray Ham, "except the lowering of standards and the depletion of our plant."

How Safe Is Economy?

How safe are those standards? They have obviously not been affected substantially by some budget slashes, *e. g.,* the fact that Mills College has cut its ground-maintenance crew from twelve to six men, that one great Eastern University has turned down the chance to hire a top world authority on Ugro-Finnish as a luxury it must do without, that Swarthmore is using table linen only for weekend dinners, or that the University of Chicago's purchasing agent has declared: "We won't have our windows washed so often."

But they have been affected by such facts as that Harvard has curtailed its famous tutorial plan and that President Baxter of Williams has complained of having to "deny . . . several students the opportunity to do some work, which involves special individual instruction." This "Tiffany-type education," as President Seymour calls it, is expensive. So is Yale's scholars-of-the-house program, and so are small and intimate classes in general. As one economy measure, U. S. colleges may well have to resort to more and more huge lecture courses. The unit cost of such education is low indeed," says President Baxter. "But what is the unit value?"

Meanwhile, professors are already suffering. Teachers' salaries have risen only 30% since 1940, while the cost of living has gone up about 70%. Yet, as their incomes dwindle, teachers can expect to take on a greater load than ever before. It is also highly questionable whether higher education will always be able to afford such honored academic gilding as the sabbatical.

Shared Facilities

In the face of these common problems, U. S. educators are not standing idly by. Last year 14 educators, lawyers and businessmen formed a Commission on Financing Higher Education, with Columbia University's Dr. Frank D. Fackenthal as chairman and Columbia Political Scientist John D. Millett as executive director. Though the commission has three years in which to complete its study and recommendations, it has already proved one thing: the financial crisis has driven educators to work with one another as they have never dreamed of doing before.

Cooperation has become something of a postwar phenomenon. The South took the lead when its governors met in 1947 to organize a regional plan for Southern higher education. Now, for the first time, the South will share its facilities, sending medical, dental and veterinary medicine students wherever the best schools, public or private may be. Thus a university can afford to be

strong in one field without wasting its substance in trying to compete in all the others.

Elsewhere, in lesser ways, other colleges and universities have seen the wisdom of cooperation. There is the Farmington Plan, under which 54 great libraries plan their buying in common to avoid needless competition; the Oak Ridge Institute for Nuclear Studies, where 24 universities do research together; Chicago's Midwest Interlibrary Center, serving eleven campuses of the Midwest; and Denver's Bibliographic Center for Research, serving the Rocky Mountain states.

No Time For Vanity

Ten years ago, Chancellor Robert Hutchins of the University of Chicago foresaw all this when he wrote: "Each endowed university still acts as though it were alone in the world, required to give every course and investigate every segment of every field. The reason for this is partly inertia . . . and partly vanity. One university cannot hold up its head if the university next door has a school of animal husbandry and it has none . . . Although this kind of comparison is doubtless better for the universities than appraising them in terms of their football scores, its educational consequence is mediocrity and its financial consequence is ruin. Inertia and vanity are luxuries that endowed universities can no longer afford."

By 1950, U. S. educators have learned that they can afford luxuries less than ever before. But there is a limit to what the nation's private college and universities can accomplish on their own. If their standards are to be kept high, and the gap between private and Government-supported education maintained, they need the support of outside private sources as well.

Sound The Alarm

Though the educators are not yet ready to admit to desperation, they are at least sounding the alarm. The alarm has gone out to alumni; and many presidents are convinced says Amherst's Cole "that alumni loyalty alone can preserve the freedom of American education." They also want more from corporate enterprises. So far, corporation aid has come mostly in the form of contracts. Now, colleges want corporation gifts with no strings attached, and they want the U. S. Government to amend the laws to make such gifts easier.

Caught between rising costs and falling revenues, U. S. colleges figure their needs at $10 for every $5 they are getting now and $100 for every $50. Speaking for most U. S. educators Yale's outgoing President Seymour said it flatly: "We need more than token support." To keep the private colleges and universities going, U. S. citizens would, in effect, have to take over their support just as they now contribute to their hospitals, churches and community chests. And the support would have to continue, not for one year or two, but from now on.

This article is reprinted with special permission, from TIME, The Weekly News-magazine, June 19, 1950.

Joseph Charles Price—A Spirit for 1951

An address delivered by The Rev. Harlee H. Little, representing the faculties of Hood Theological Seminary and Livingstone College, at the annual Memorial Services for Founder's Day 1951.

Today as we pause to pay homage to our beloved founder, Joseph Charles Price, only one thought should occupy our minds. And that is the memory of this mortal made immortal by the greatness of his heart; the keenness of his insight; the usefulness of his life; and the faith he held so vital when others saw nothing but hopelessness and despair. For otherwise our assembling here is vain. And vain is our effort to build on the foundation he laid so well. Vain also are the dreams in our breasts that tomorrow will be better following the gloom, dread, and fear of today.

Joseph Charles Price was no mere dreamer. He did not live in a world of fantasy and day-dreaming. He was a man of great vision and persistent action. Underlying all the visionary things he would do and words he would speak, was a sense of urgency that made every act imperative, every opportunity heavy with golden possibilities, and every promise a fast-maturing reality. To him life was a sacred trust and he dared not engage in energies and activities for selfish ends and personal gratification. He saw beyond himself and his own needs, the dreams and aspirations of generations yet unborn; the plight of his race, the destiny of his church, and the assurance of one common Father.

You know his story. It was not unlike the story of people born at the time he was born. His story was part the story of a struggling humanity. Part the record of poverty and deprivations, part the curse of basic opportunities denied, and part the story of inspiration born of all these darknesses and dreads. But they were not enough to break his great heart or destroy his true faith both in God and man. The thing that mattered most to him was that there was this treasured possession of life, this sacred trust, this great opportunity. The only thing needed for a time of great distress and despair was one person with resolute determination, complete consecration, and an ever-inspiring faith in what tomorrow would bring.

It did not matter to Price whether tomorrow would find him a spectator in the audience or an orator in the arena. Tomorrow was the important thing, and faith in tomorrow and its fulfillment must be posited on today and the commitment individuals, races, nations, and churches would make its opportunities. The philosophy that characterized his great soul, motivated his big heart, and directed what he would do with his time and energies is interwoven in this famous quotation of his: "No matter how dark the night I believe in the coming of the dawn." [1]

What more than this do we need for 1951 with all of its low-hanging clouds and gathering darkness? What more does Livingstone College, the child of his intellect, need? What more could the African Methodist Episcopal Zion Church, his sponsor and heir to all he dreamed, require? What more could the Negro race, his producer and proud advocate, desire? Indeed, I may ask, what more does anyone or anything need for dark times of gloomy musings than the comforting assurance that faith holds on despite gloom and fear and hopelessness?

Many would claim that the red clay of North Carolina out of which he was fashioned in Elizabeth City, made him different from most people born and nurtured in this conservative Southland. "His genius for souls and the salvation of black people", they say, "was a gift from God and few shared its blessings." Those who missed his vision and were eclipsed from his indestructible desire that enlightenment and intellectual dreaming, blossom into gracious living, noble achievements, and worthy stewardship accountability; think of him as being different and more blessed.

He was different, but not to the manner born. He was different because he dared live apart from many things that claimed the time and loyalties of others. There was nothing divine in the clay out of which he came. Nothing different about the air he breathed. Nothing different about the time in which he lived. His friends were like your friends and mine. They loved and wanted love in return. They praised and sought to be understanding. His enemies knew how to hate and hated bitterly. His foes had hearts of cunning and were skilled at scheming. Yes, people, environment, and circumstances for Joseph Charles Price were not the difference his life made. While we cannot deny that such factors make their contributions toward influencing and determining what one's life may be like, we must confess also that the genius of any heart and life comes from inner decision and personal consecration.

For young Price this meant a bleeding heart of loneliness, self-sacrifice, and foregoing many joys and restful nights that preserve the body and heap around the person a prestige commensurate with status. But Joseph Charles Price, after making his decision, thought his way, and chose to live the life of pure sacrifice and have little while others enjoyed abundance. He was content to forego his own plans and purposes; forsake his own dreaming; and forget his own life that his people and God's children might have plans, live purposefully, and see their dreams materialize.

In 1951, despite all the advances made and opportunities available, thousands of young Negro students stand trembling and fearful because of the stigma of race, shadowy ghettos, and the barriers of caste and class. To them the presence of economic limitations and the circumscribed walls of social participation seem like an insurmountable obstacle. To them all life appears to be shut off and all hope of great achievements but a fleeting thought.

I stand to remind them that Price was born amidst men who were dealers in human chattel. Men who trafficked in human life and marketed their commodities of human flesh as though life was not valued and personality worthless. There were no schools for his people and when one of his kind chanced to sit in a class he heard men of learning and distinction declare "No Negro can master a college course and devote himself to study without shortening his life." [2] Josephus Daniels wrote that "a Doctor Skinner who taught theology to Negroes at Shaw University (Price once attended Shaw) in Raleigh" expressed the same opinion. [3] Little wonder Joseph Charles Price forsook Shaw and made his way to Lincoln University because everything in Price rebelled against such stupidity of words.

And yet Price and his contemporaries heard this at every turn, men not only swore to the inability of black men to learn but also affirmed the conviction that they were not capable of embracing the Christian religion. Christian white men rose to fame proclaiming that men of African descent were incapable of becoming cultured and refined. That they were created by God to be beasts of burden and therefore it was wholly without cause to attempt to educate and Christianize them. And this was not the voice of the white man alone crying in the wilderness. He had his own favorite black sons who traced his steps echoed and re-echoed his stammering voice. Negroes who were hailed because they said "the Negro's place" was the place of a servant and he should be trained to serve well and please those whom he was created to satisfy.

Because of the forcefulness of his voice, the sturdiness of his physique, and the charm of his countenance, many had urged Price to be a lawyer and throw his eloquent phillippics against the walls of court chambers in defense of his maltreated and exploited race. This he purposed to do. But this process of growing up taught him the shame of what was happening to his race. He experienced the disgrace of our common humanity and wrestled within his heart and soul until the miracle of redemption took place and the tenderness of Christianity melted his heart with passionate love. A Mrs. Mary Bell who was instrumental in the climax of the great struggle that eventuated into his conversion said to him, "Well, Joseph, you will make a good lawyer for Jesus" and he replied, "Never you fear, I'll fight for him until I die." [4]

And thus as with one mighty blow, Joseph Charles Price makes himself exhibit "A" to deny and disclaim forever the white man's slanderous insults against black men. For he not only became cultured and refined and enjoyed the intimate association of the best of America and Europe, but he also embraced the Christian religion with scholarly dignity and emotional depth, and if as having discovered new fountains of healing balm; went out to offer his life that black men even as black as I, might taste of heaven's sweetest fruit.

Those who taught Joseph Charles Price spoke of him as a boy who was "affable, obedient, and industrious." [5] Some said of him that "he was always

active, always on the alert . . . . . recited with more facility, sang louder and clearer, and with pure expression demeaned himself better than his class-mates." [6] The Honorable John C. Dancy said of Price "He was no genius in the sense that he could do wonder without labor. But was a hard plodding student." [7] Mr. W. W. Lawrence of New Bern who was in the first school with Price remembers him as one who "Impressed his personality upon everything he touched. Teacher and student alike loved him for his generous impulses, the prompting of a sincere heart, and his proneness to lead despite every disadvantage." [8]

During his early attendance at Sunday School laughter and jeers greeted him and a Mr. Battle, the Superintendent, was moved to admonish the other pupils, "The day will come, my dear scholars, when this boy Price may 'shake the world' and some of you will be glad to get a chance to black his boots." [9] Nevertheless, all of this left young Price unmoved. As in his early childhood and youth so in his stately manhood. Praise and failure never affected Joseph Charles Price. The music of heavenly dreams rang in his heart and nothing could detour him from his purpose in life.

Ordained a minister in the Zion Church, he devoted his melodic gifts to electrifying men's hearts, disturbing their religious complacency, and leading them into the showers of God's richest blessings. Called to London and the First Ecumenical Conference, [10] he willingly went knowing that it was interfering with his plans, retarding his purposes, and placing undue stress on his physical resources. Once in England, he is told he must remain and plead the cause of a virgin people whose intellectual resource had never been tapped. Again he consented; forgot himself and lived, and breathed, and dreamed of an institution of higher learning conceived in selfless righteousness, founded on the principle of native self-help, established for thoroughness of intellectual pursuits, and dedicated to the Zion Church, the Negro race, and God. He could not fail, he would not fail.

Upon his return to America an established Phillippian orator who had melted the hearts of men to tears on two continents, he took up the task of laying the foundation for our beloved Livingstone. This beautiful campus was but a garbage field; buildings had to be erected. Teachers had to be secured; reputation and tradition had to crystalize; monies were needed; and people slow to believe had to be courted and sold the idea and ideals. But Price was no ordinary dreamer who would awake from his dreaming and see vanquish all that the Goddess of sleep had revealed.

He used the impact of his personality to constrain his personal friends and class-mates to join him in this work for Zion and God. He made no promise of money because he realized that money does not build a school. It takes Christian ideals, moral character, and people on fire with love for the souls of men, and they had this in abundance. No historian will ever set down for

posterity the trials and struggles of those first years because Joseph Charles Price was not a man to sulk and complain; to cry and lose faith; he gave his time, ten long years crowded with sweat and tears and toil. He gave his services, teaching, sharing, travelling; he gave his life, gentle and sweet, and heroic. Yes, our own beloved Joseph Charles Price, founder and first President of Livingstone College, gave his all; making an offering on the altar of classical education that you and I, your children and mine, might have this glorious heritage, this wonderful tradition, steeped as it is, in the beauty of his memory and so dear to each heart.

And in giving so much Price has more than given us our Dear Livingstone. He has given us new hope, "felt in the days when hope unborn had died." [11] He made intercession for us, his church and his race, before Kings and Presidents, Lords and mighty magistrates, and all the courts of earth and Heaven. And from his lofty place of dwelling he looks down on us today in 1951 and speaks to us and cautions us to forever demand thoroughness in education; to remain constant in prayer; "always affable, obedient, and industrious" [12] to what God has placed in our hearts to do; to be strong, but not to allow our strength to make us "drunk with the power of the world"; [13] to remain humble among the greatest men of humility; and to live unselfishly.

His spirit speaks to us today and commands us be liberal and generous in the support of this enterprise of Christian higher education; to be genuine in our love for Christian ideals; to see the needs of our fellowmen above our very own and to hold high the torch of culture and refinement. In living as well as in dying he has thrown the torch to us and "we must not let its burning waver." [14]

To the bishops, General Officers, ministers, and members of the Zion Church, the first love of Joseph Charles Price, eternal gratitude is expressed to you in the name of the founding fathers, for your care and GENEROUS SUPPORT for this school. May God give you grace to see that in promoting and perpetuating this institution you are not only helping to fulfill the dreams of one greatest of all the sons of black people, but you are also sharing your God-given responsibility to give youth "the upward looking and the light." [15]

Livingstone College is an eternal monument to the gracious living of Joseph Charles Price and those who forsook all to share his dreams. It is your Livingstone, my Livingstone. The Livingstone of the Zion Church and the Negro race. Keep faith with her as illustrious sons across the world have done. Keep her free from petty politics and garnished gluttons. Let her dynamic spirit of self-help and self-righteousness be your crowning Joy.

Sing with all true Livingstonians everywhere:

"O Livingstone, My Livingstone!
When thou art old with age,
Thou, too, shall hold a sacred spot
That's bright on mem'ry's page,
And in the sky no cloud shall be—
Instead thy sun shall beam.
Prosperity shall live always
Amid its golden gleam.

"O Livingstone, My Livingstone!
Thy students come and go,
The moments fly, and years go by
With all their weal and woe.
Along with fleet and nimble feet
Oh hasten on thy way,
And fling the light of wisdom out
Across the wand'rer's way." [16]

Explanation of footnotes:

1. This quotation made by Dr. Price was written under the first picture of him seen by the writer.
2. From **The Tar Heel Editor**, p. 306.
3. Josephus Daniels, North Carolinian, historian, politician, Editor, and friend of the Negro Race and Dr. Price. Quoted in, **Joseph Charles Price Educator and Race Leader.** W. J. Walls, Senior Bishop A. M. E. Zion Church, Christopher House Publishing Company, Boston, 1943.
4. Ibid. p. 43.
5. W. J. Walls, **Joseph Charles Price Educator And Race Leader**, p. 24.
6. John C. Dancy, **Lessons From The Life Of Joseph Charles Price**, quoted by Bishop Walls from an unpublished Manuscript in his possession. p. 30 Ibid.
7. Ibid. Same as No. 6.
8. Bishop W. J. Walls quoting Mr. Lawrence who died only a few years ago. p. 33.
9. Mr. Battle, Superintendent of the Sunday School at St. Peter's A. M. E. Zion Church, New Bern, North Carolina. Ibid p. 30.
10. The Ecumenical Conference of 1881 which he attended in the company of Bishop James W. Hood.
11. From **Lift Every Voice And Sing.**
12. Same as 5.
13. From **The Recessional by Rudyard Kipling.**
14. From **In Flander's Field.**
15. From **The Man With The Hoe** by Edwin Markham.
16. Two Verses of **"My Livingstone"** Fonvielle-Richardson.

Federal Security Administrator Oscar E. Ewing has announced the termination of the National Negro Health Week program, which for eighteen years, 1932-1950, has been conducted by the Public Health Service as a part of the National Negro Health Movement. A copy of the order forwarded to the A. M. E. Zion Quarterly Review states "in keeping with the trend toward integration of all programs for the advancement of the people in the fundamentals of health, education, and welfare" this move has been taken.

Psychology At Work in Religion

Rev. B. T. Medford

Presiding Elder, Edenton District

In the age-long battle between science and religion as to the highest good in life and the authoritative word on the origin and destiny thereof, religion seems to be losing. It has become divorced from reality for far too many people, and has lost its power of sanctions and pronouncements which were once stentorian in tone and commanding by sheer force of statement.

Somewhere along the road of life, scientific explanations have become more rational and satisfying. The "mumbo-jumbo" and pious platitudes of religion have failed to save souls, to explain life's mysteries and to resolve our inner conflicts. The last vestige of Animism has faded out in the light of rational scientific endeavor. Allegiances have been swayed by the syllogisms of the logician, the test-tube of the chemist and the reality of the principles of the Physicist. Herein has civilization found shelter from various storms and queries and its checkered experiences; and religion seems to have lost the patronage of all but the man, who, in his indecision and groping for the highest good, stimulates what could be called a worship of God and Mammon too.

This by no means however sounds the death-knell for the usefulness of an intelligent and well-founded religion. Any great movement with humanitarian concepts and ideals cannot be defeated nor swept aside so easily; but it can lose power and effectiveness; but religion today needs to express generally the capacity to usurp, to take over, assimilate and lock heart and hands with the expressed wisdom and techniques of the arts, sciences and the cultural standards of a swift moving civilization of which it is a part, and use these techniques and this wisdom to implement and propound its ideals and thereby bring religion closer to the core and center of man's search for peace, security and abundance.

Contrary to what we would like to believe, that is, that today's civilization is the product of man's faith in God and man's religious endeavors (and no one doubts that the hand of God is here evidenced) there are other forces, powers and ideologies of human concoction, all of which have served to bring on our present perplexities and today's spirit of futilism which pervades the soul of our civilization. We are the by-product of economic greed, religious lethargy, political ambitions and scientific "misemphasis" and all these elements are mixed together in the heterogeneity of a mass psychology, breeding discontent, upheavals, depressions and wars. Yet, if in our search for causes here, were we to carefully screen this miss-mind movement and separate the contributing elements, we would find that our civilization could not be saved

by any single one, whatever it might be. We would also find that the fault lies not in psychologies and ideologies but in man himself—the crude fodder upon which all these elements feed. A feeling of futility fills the soul of man; a feeling that his fate is in the hands of a power beyond his control—powers which direct his security or his insecurity, his success or his failure and that he is helpless to do anything about it. Such is our civilization and such are the conflicting powers at work upon us in our society.

So, man's concept of his ultimate destiny has changed, or to say the least, has been altered. It has loosed its age-long mooring from organized religion and its pronouncements and has substituted this mass-movement of inhuman forces for his master, and as such, he is being swept into an allegiance which is totalitarian in character. This is really our greatest threat to our civilization; man with his undisciplined drives, his untrained motives. In perilous times and days of uncertainty, man exhibits an astounding ability for being swayed and for making "on the surface" adjustments which pull him hither and thither internally without a conscious attempt to harmonize the inner life with the outer. Herein is the difficulty in our age; loyalty to the outer environment which demands so much of mind and heart and energy; making superficial leaps and transitions in the realm of the social, religious and psychological in an attempt to appease the wrath of a cruel and tormenting age, merely for the sake of apparent security. This "going against the grain" has kept man ensnared in its tentacles so long that rational behavior seems impossible, and its absence gives rise to warped personalities and neurotic characters.

Herein lies the work of organized religion and the minister, and likewise here the paths and aims of psychology and religion merge as they both go about their common task of creating freer and totally balanced personalities. If it is religion to hear and believe: "Except ye be born again, ye cannot see the kingdom of heaven" is it not also religion that is found in the work of psychology when it essays to resolve one's inner conflicts and harmonize one's inner life with the outer so that the individual may know and experience a sense of peace and goodness within and without? If the conversation that Jesus had with the woman at the well ended in the straightening out of her life and gave her a sense of personal peace and happiness; is it not also the function of religion to probe beneath the surface of man's mental illness today in the most efficient manner possible and cure the ills of the maladjusted in our midst that they might become whole and free? Yes, such a merger of so great an enterprise imposes itself upon us with an insistency that will not be denied. For, too long has religion leaned upon ancient creeds and moralistic dogmas for efficacy; for too many years have we as religionists ignored the ever-widening gulf between us and other fields of knowledge essaying to usher in an era of personal peace and brotherhood; too long have we created around us a sense of esotericism, feeling that within our circle we have the nobler thought and the more worthy ideal and the only technique. Too long

has religion remained merely a process of "social conditioning" to which man unconsciously acquiesces or against which he unconsciously rebels, either by compulsive conformism or the "brakes" of will-power. In either case, his action is not socially healthy, for there remain forces and inhibitions which indicate internal confusions and irresponsible behavior. Social goodness is wholesome totality, and as such, it must be "free", conscious and unselfish—the result of the harmonious, responsible interplay of forces internal and external, thereby resolving conflicts, establishing mental health and spiritual fortitude in the human enterprise.

Man is a complex animal. He is the product of all his associations and his experiences. The effect of this pulsating immensity about him from his childhood to old age adds to his own confusion and tends to defeat another's understanding of him. He comes to his religion for peace and appeasement, although he comes to it all "tied in knots", disillusioned, discouraged and often at war with himself and with others; and it takes more than a song or a sermon to untangle his "knotted" fears, thwarted ambitions and frustrated hopes. What he needs is the administration of a technique to bring out of him his infinite resources for moral sanity and social well-being. If the minister, through organized religion is to serve him, he should be thoroughly acquainted with the methods of Clinical Psychology, Psychotherapy and all the other pertinent findings of modern science, so as to go far enough to hold regular clinics with the maladjusted, to counsel, explore and get back "behind the returns" to help transform character-structures and patterns of behavior, so that man can normally meet the varied challenges of contemporary civilization.

The tradition which today's civilization demands is without precedent. Never before has man had the capacity to injure so irrevocably his own handiwork; never has there been so much human force at odds with the establishment of right and human goodness among men; never have men been so torn between ideals and materials. This state of affairs is a clarion call to religion to come out of its encrustation and join heart and hand with other forces to the end that spiritual ills may be cured, even if in our uncertainty, we ask: "Whither our Civilization?" It is ours to labor together for a human enterprise, freed from mental illness and from the fetters of confusions and maladjustments; although such a reality elude the vision of this our day and generation.

(To be continued)

The following were awarded the Bachelor of Divinity Degree at Hood Seminary on June 5th: James Evid Cook, Bernard William Moncur, John David McArthur, Philip Rudolph McCurdy, George Lincoln Smith, Raymond Earl Tinsley, James Wesley Ward, Jr., Alfred Edward While. The Bachelor of Theology degree was awarded to Joseph Hayes and David Woodson.

A Message to the Methodists of the World

Concerning the Eighth Methodist Ecumenical Conference at Oxford, England, August 28-September 7. 1951.

We are at the end of the most momentous half-century since the Christian Church was founded. In the realm of scientific discovery and achievement it has no parallel. Social, political and economic changes have created a world undreamed of at the dawn of the century. Two wars waged on an unprecedented scale have shattered institutions that once seemed as firmly founded as the hills. Over a large part of the earth's surface the Christian religion is challenged by a rival whose geographical conquests have marched with a speed and a success unparalleled since Islam's irresistible onrush in the century that followed the death of Mohammed.

If this twentieth century of progress opened with high and confident hopes, with what foreboding does the Christian onlooker survey the prospect as we reach the halfway line? He can mourn over lost opportunities, over closed doors that once were open, over large masses of people in many lands who have repudiated the Christian obedience, over an increasing secularization of life. Such a picture leaps to the eyes of every superficial observer.

But there are other factors in the situation. The facile optimism of the later nineteenth century has given place to a realistic mood which forbids complacency. Static conventionalism in religion has yielded to the spirit which demands reform from within. For years past boasting has been excluded and the Church has subjected itself to a ruthless self-criticism. Old rivalries and animosities within Christiandom are losing their force. Reunion is the order of the day. That movement, inspired by the Holy Spirit which brought the churches so close together at Edinburgh in 1910, has advanced until the world Council of Churches was formed, with the Amsterdam Conference of 1948 as a clarion call to Christians throughout the world.

We of the Methodist family are in the full swing of that world wide movement. We have our part to play. Our loyalty is pledged to the World Council, and we can only rejoice that Methodism has lost its denominational life to live again in a wider fellowship in the United Church of Canada and in the Church of South India. We look forward with eager hope to a similar union of the Christian forces in Ceylon and North India.

This does not mean that Methodism has already fulfilled its mission, and that our only duty to the past and to the future is to bury our historic tradition. If we are to serve the present age our immediate need is to reexamine our inheritance. It is for us to put all things to the proof and to hold fast only that which is good for our time, and we hope for all time.

To meet the stern and exacting demands of the next half-century the rep-

resentatives of world-wide Methodism will meet in the city of Oxford in the late summer of 1951. Here we must review our tradition in worship, in evangelism, in education, in personal discipleship and in social witness. The success of the Oxford Conference will largely depend upon the care with which the program is studied in advance, and upon the corporate prayer and thought with which the Methodist Church in all parts of the world prepares itself to understand the present situation and the needs of the next generation. We therefore call upon all in every land who bear the name of Methodist to use this year of preparation so wisely that the Methodist Ecumenical Conference at Oxford in 1951 may bring a worthy gift to the wider enterprise of the Universal Church of Christ.

We should make this present year our Methodist Holy Year, and we appeal to you for your prayers for the Ecumenical Conference. May this be for us a sacred year and may Heaven's blessings rest on the work of your hands.

Faithfully yours,
The Presidents of the Methodist Ecumenical Council
Ivan Lee Holt, St. Louis, U. S. A.
Wilbert F. Howard, Birmingham, England

The Trustee Board and Faculty of the Hood Theological Seminary, Salisbury, North Carolina, have announced the establishment of the James W. Eichelberger Professorship of Christian Education beginning with the Fall term of 1951. The A. M. E. Zion Quarterly Review heartily endorses the move and urges the friends of Christian Education to sponsor the idea by sending their contributions to the Seminary or to Bishop Raymond L. Jones, 916 West Horah Street, Salisbury, North Carolina.

The Star of Zion, one of the official publications of the African Methodist Episcopal Zion Church was established in New Bern, North Carolina, in 1876. It has been in continuous publication since that time having the following editors: the Reverends Tyler, McFarley, Dancy, G. W. Clinton, J. W. Smith, G. C. Clement, J. H. Anderson, W. J. Walls, W. H. Davenport, W. A. Blackwell and W. H. Lovell. It is published in Charlotte, North Carolina.

A METHODIST HOLY YEAR

The Roman Catholics have observed a Holy Year. By promising indulgences, an earlier release from the flames of purgatory, the Church attracted thousands of the faithful to Rome, where they were allowed to see the person whom they regard as the actual vicegerent of God and the keeper of the keys to heaven. In spite of the doubtful motives involved, there can be no doubt that the observance yielded great spiritual and temporal values to that church and its faithful people who journeyed to Rome.

The year 1951 should and will be a sort of Methodist Holy Year for the far-flung millions of the followers of the Wesleyan tradition. We can offer no such rewards as those which the Roman Church so unblushingly promised. But our people may be assured that a proper observance of 1951 will be attended by great blessings for individuals and a larger success for our cause.

What should be the features of a Methodist Holy Year?

I. A proper observance of Aldersgate Sunday in every church in May.

The awakening of the Wesleys in May, 1738, was the most significant spiritual event since the Reformation, and it had the most important results. Here was the genesis of the Methodist emphasis on personal religious experience, which is the only distinctive principle of Methodism, to lose which is to cease to be a Methodist. To capture or to retain it, without losing any of the more modern emphasis, is a consummation devoutly to be wished, and this can best be done—recalling the people to the meaning and message of Aldersgate.

II. The Ecumenical Methodist Conference at Oxford.

This 8th gathering of world-wide Methodism is more than a convenience and speech making occasion. Two items of the highest importance are (1) the advisability of creating a permanent Ecumenical organization with headquarters and staff, and (2) the desirability of organic union, or a much closer federation, of the forty or more independent Churches which now constitute the Wesleyan family.

III. A period of prayer for revival of spiritual life, the success of the Church, and the peace of the world.

Such a period of prayer might well precede, include and follow the dates of the Oxford Conference and petition should be made for its largest success. There should be a study of the theme of the conference and the ecumenical Church, perhaps based on Bishop Holt's new book, The Methodists of the World.

—From World Parish, January 1951

MY NEIGHBOR SPEAKS

Clarence N. Malone

Mayor and Commissioner, Village of Ridgewood, N. J.

Let me assure you friends that I am quite at home in talking to the Chamber of Commerce of Ridgewood, but I feel somewhat lost tonight with the subject that has been assigned to me. I think in just about every previous year I have here discussed the Budget of Ridgewood, and our plans for the ensuing year. This year the budget is completed and has been published and our plans therefore are known to all of you. It is for that reason that I was given a subject, which though most appropriate for the occasion, is nonetheless quite foreign to my usual message to this organization. I hope that I may introduce a few thoughts that may profit us to consider together tonight.

I received my invitation to talk to you tonight from our good friend, Allie Faber. That pleased me very much for I always enjoy meeting with this group—but while I speak—of an *invitation* to speak it actually came to me as an order. He said simply Clarence you are to speak to the Chamber of Commerce on the evening of February 12th, and you are to talk on citizenship. Well, I usually do what I am told to do but where can anyone find better citizens than in the Chamber of Commerce, and who am I to tell *them* how good citizens are made and constituted. Nevertheless, here I am and I am going to talk about citizenship because I know of no better subject for us to consider together on the birthday of that great commoner Abraham Lincoln. But may I assure you that it is with a sense of real humility that I speak to this group on the subject of citizenship.

I am glad this meeting has fallen on Lincoln's birthday, although I want to say at the outset that it takes a lot more than the display of our flag on Lincoln's and Washington's birthday, and the annual observance of Independence Day to preserve the blessings of our great American Way of Life. That is everybody's job for every day of the year—we Americans must maintain our devotion to the ideals that have shaped our Nation's destiny and faithfully resolve to discharge the obligations of United States citizenship every day of our lives. We can't and must not show all-out patriotism today, and then forget about it for the balance of the year. Real Americans must have abiding faith, and constantly live in devotion to the ideals and privileges that have made America great.

Now just what are these ideals that we must stand devoted to—Freedom? Justice? Equality for All. Yes, of course—but towering over and above these—the shining goal that men have dreamed of and struggled toward throughout the years—the recognition and declaration of the individual's God-given inalienable rights—rights above and beyond the reach of any man-

made law or government. That is the ideal that is the heart and soul of America. *It is the* American Way of Life.

America has probably never yet given the world a Shakespeare, a Wagner, a Beethoven, or a Michaelangelo, but we have produced Lincoln, Washington, Baruch, Brandies, Carver, Bunche and many others like them Our contributions have been in terms of people living together in harmonious freedom. The Declaration of Independence, the Gettysburg Address, Justice for all, Scientific Advance, the Charter of the United Nations, not to mention the continuous flow of lesser expressions of freedom, of richness, of aspiration. From the very day of her birth America has been an emblem of the World's hope. Every day she implements this hope as she cries out to the lands from whence we came—look—look at us here! We can live together. We do live together in harmonious freedom here in America.

Our founding fathers laid down the pattern. They fled the terrors of oppression, the gaunt specters of war, pestilence and starvation—and they established on this continent a government of the people;—by the people and for the people. A government *not* for just a select few but, thank God, a government for *all* people regardless of color, race, creed or origin.

And those that followed these founding fathers—the blond nordics, the swarthy latins, the soft voiced peoples from Africa, the Slavs, the Poles, the English, the French, the Spaniards, the Czechs, the East Indian, the Chinese, the Japanese—all came seeking the golden grail of individual freedom—and they brought with them the treasures of their homeland cultures and laid them—a fitting sacrifice—on the altar of Liberty.

The way has been long and rugged—many have given their fortunes, indeed their lives—that the flame of freedom might not be extinguished but be preserved for you and me and for our children's children.

Our task today is simple compared to theirs—It is but to steer this magnificent ship of state that they built so strong, clear of the shoals of prejudice, envy, hate and distrust.

Yes, it's easy to live here together in America for the Greek is good old Tom Roumel who runs the Plaza Restaurant down the street; the Protestant, that's John, my American Legion Buddy—the Catholic, sure that Tim who sells me the food for my table, the Jew, why that's Alex who carried the ball for all of us in the bond drives of World War II—the Negro, well there's Stewart and Carl and Dave and Joe and many others who are always ready with a helping hand on all good civic projects. We are all neighbors, friends, business associates. My children went to school with theirs, they played the same games—and they learned only the prejudices that we adults thoughtlessly taught them. No language or ideological barriers—such as separate the peoples in other parts of the world, separate me from my neighbor—if there are seeming barriers they are only such as we ourselves have erected and which will disappear as we learn to know and respect each other.

Now—what are these *obligations* that we must resolve to discharge every day of the year?

They are, of course those obligations that stem from our American citizenship and without whose faithful discharge we cannot hope long to enjoy the rights and *privileges* of American citizenship.

A good citizen is a dynamic, intelligent, active participant in the affairs of his home, his church, his social contacts, his community, his state, and his nation.

Our job is to inform ourselves on the numerous problems, and to the best of our respective, individual abilities take an active and intelligent part in resolving them. Not all of us can take an active part in National and International affairs but we can, to the best of our ability keep ourselves informed on those matters and there are literally thousands of things that each of us can do which should be recognized as citizenship obligations and which contribute to a fuller life for all of us and make America an even better place in which to live. Some of these things may be large and may tax our energies—some may seem small and insignificant—so much so that, if our hearts are right, we will do them without even realizing that we are performing an important obligation of our citizenship.

It may be that the part we are called upon to perform tomorrow will be the simple one of attending a parent teachers meeting for the encouragement of our teachers. It may be of rolling up our sleeves and getting into politics whether we like it or not. It may be getting to the bottom of some neighborhood situation that threatens the peace and tranquility of our neighborhood. It may mean correcting an unsavory situation in my own home. It may mean offering my service to the Civil Defense organizations as a volunteer fireman, policeman or for some other service essential to the protection of our civil population in the event of enemy attack or other disaster. It may mean joining the Armed Forces and offering our all for the defense of this great country of ours—it may mean, as I have said, one or more of a thousand things that can and must be done by someone to insure the continuity of our great American Way of Life. It certainly means that we will intelligently exercise the greatest privilege any citizen ever had—the franchise—and certainly it means doing these things with the Spirit of God in our hearts.

It is up to us—communities such as ours to form a spiritual as well as physical bulwark against those forces that would injure or destroy this American Way of Life. Although Ridgewood, as a community is numerically small, it is one of thousands of communities that contribute greatness to America and its way of life. We must demonstrate that we shall continue to make democracy work. We must show that government in these United States works—by and with the consent of all the people.

And particularly at this season, as we commemorate the life of this great President—surrounded as we are again by stormy seas, we thank our Maker that we are Americans with all the rights, privileges and obligations of American Citizenship—working together, living together and fighting together for the American Way of Life, and for the faith that founded this nation on the principle "In God We Trust."

SUCCESS SECRETS OF SELAH

(This sermon was preached in Trinity Methodist Church, Ventour, during 1950 by the pastor, Andrew Christian Braun.)

"Selah"—Psalm 3:2

The word Selah occurs some seventy-one times in the Psalter. It is interesting to observe that the commentators have assigned almost seventy-one meanings to it. Your pastor has taken what he considers to be five of the choice meanings and made an acrostic out of the English Spelling. The title of this sermon grows out of the fact that the finest description of success is "being in love with life" and your pastor believes that five definitions point the way.

I. Suspend

Dr. Marion Hull of the Atlanta Bible Institute believes that this word as it occurs in our text, means "to hang up, to pause, to suspend." It is comparable to a railroad crossing sign, "Stop, Look, Listen."

The Septuagint Version translates it "interlude". As such it was a direction to musicians accompanying this Psalm and provided the pause that refreshes. Recently a book came to the pastor's desk characterizing this as "the Aspirin age." Indeed this is an era of the headache which proceeds from those inner dissatisfactions often termed heartache. Today one out of every two hospital beds is occupied by a person who is there because he cannot control his emotions. Geoffrey O'Hara indicates this restlessness in our popular songs. Before the first war (World War I) we sang such sweet songs as "Sympathy" and "Springtime". After the World War II we entered the Jazz Age and then pushed our way into swing music and now "Be-bob" intrigues or irritates us. Mr. O'Hara describes "Be-bob" as the death agony of swing music. In 1949 a very popular song was "I Wonder as I Wander" which indicates our bewilderment expressing itself in our popular songs. Nevertheless, the "Billboard Magazine" survey reveals that about 58% of our American population prefer religious music. This type of music lifts the soul toward God and adds meaning to life.

Now to know God we must learn to suspend our speed, our struggle and search for things. Our undisciplined emotions must come under the spell of a Power not our own which makes righteousness.

Recently I read of a woman far beyond the proverbial three score years and ten who is possessed of unusual vigor, that equivalent to a woman of half her years. When asked the secret of her tremendous energy she replied, "I regularly repeat to myself the word 'restored'—'He restoreth my soul' from the Twenty-third Psalm."

The late Strickland Gillilan long ago wrote a magazine article in which

he described "bargitis" as one of the great modern diseases. My own experience bears him out. Did you ever watch people on a train coming to Atlantic City? When the train gets to Egg Harbor these people move toward the platform and glare at anybody who tries to get ahead of them. Or here in Atlantic City they will perch on the end of a curbstone like a lot of starlings on a telephone wire. Their purpose is to be the first to cross the street when the light changes. To cure yourself of this habit keep your seat on the train until the last minute, until the clean-up squad comes and puts you out. Reduce your pace. "Fret not thyself."

Tension ties us up, makes us rigid. The relaxation of spiritual power releases us, gives us peace. The way to make haste is to make it slowly. Many years ago when in high school your pastor engaged in row-boat races in the Inlet. To win a race and go fast he learned to row slowly. Rapid rowing tended to break the stroke and when the stroke was broken it was hard to get back into the rhythm again. So to go fast, row slowly. No wonder Jesus said to the disciples who had rowed for long in frenzied and fitful fashion against the choppy sea, "Come unto Me all ye that labor and are heavy ladien and I will give you rest."

Therefore, let us here highly resolve to take a period each day for quiet, no matter if only fifteen minutes. Go to your room, lie down if you can, and relax. Let go and let God. Practice mentally dropping all fear, hate, anger,, envy from your body. Cast all your care upon God for He careth for you. When you learn of Him you will experience the first and most important meaning of the word "Selah".

II. Educate

Dr. Rufus Jones translates "Selah" as a word of wonder. "Think of that," he says. Someone has described education as "entertainment" which in its Latin root means to "hold between or treat hospitably."

Have I learned to entertain myself? Do I see myself as significant because I am a potential child of God? When President John O. Gross of Simpson College asked the distinguished Negro scientist, Dr. George Washington Carver, what was the greatest thing Simpson had done for him, he replied: "Simpson College helped me to realize that I was a human being." That started Dr. Carver toward a great career.

Schopenhauer, dour philosopher of pessimism and doom, was one day walking down the street and absent-mindedly bumped into another pedestrian, knocking him to the ground. The stranger picked himself up and dusting himself off, shouted to Schopenhauer in anger, "You clumsy idiot! Who do you think you are, anyway? Schopenhauer, backing away, spoke half to himself and half to the irate questioner, "Who am I? Don't I wish I knew!"

Too often we do not know how to entertain ourselves. Doubtless there

is many a Saul in this very community who is still herding his father's mules instead of ruling as King (the root meaning of King is I can) just because he has no Samuel to tell him who he is!

But to entertain only one's self would be selfish. We must learn to entertain a stranger. Do you remember that story Jesus tells of the Great Assize? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory; and . . . then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat . . . I was a stranger and ye took me in."—Matthew 25: 31-35.

In Coronet Magazine I read the story of "The Perfect Gentlemen". It told of a group of leading citizens of Portland, Oregon, in the late 1870's who had made their fortunes as prospectors, and who now decided to imbibe a bit of culture. They decided to form a "Gentleman's Club", top drawer of their society. Their idea was to dress fittingly for every social occasion, sit only in club boxes on First Nights and wear Van Dyke beards as a distinguishing mark.

They decided to consult the Judge, Portland's most beloved citizen, to get his opinion. The Judge said he felt honored with the invitation to the Gentlemen's Club but did not feel he merited the honor. Said the Judge, "I know of only one man who does. He is the greatest and perhaps the only true gentleman I know. Right now he is in the garden outside this building. I think you gentlemen have heard of him. He is Father Damien—the Leper Priest of Molokai." When these men saw him they were ashamed of their snooty and small conception of life. They realized that a gentleman must be known by service and sacrifice for others, even for those who because of stigma were strangers to normal society. Their "Gentleman's Club" was never formed.

One of the greatest texts in the Bible upon this subject is found in Hebrews 13: 2. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

Likewise we must learn to entertain a new idea. In the Readers Digest I have been reading the story of the Colosseum called "Yankee Stadium of the Caesars." This bloodiest of arenas seating 50,000 spectators was built with the aid of 12,000 Jews, captives brought to Rome by Titus after he destroyed Jerusalem. After the Colosseum was finished many of the Jews were thrown into the arena to fight wild beasts to the death. For this reason some orthodox Jews will not walk under the Arch of Titus. In this arena often 5,000 pairs of gladiators fought at once. This slaughter house continued until the fifth century when a monk named Telemachus horrified by the butchery of the place, ran into the center of the arena and begged the spectators to renounce all this

cruelty. Enraged, they stoned him to death. This was the final straw. In a matter of days, Emperor Honorius, in agreement with those people who were sorrowful that they had slain a true servant of God, issued an edict forever suppressing these bloody spectacles. Here in 404 A. D. was the triumph of a new idea. Likewise let us entertain one without prejudice whenever possible.

However, above all else we must learn to entertain God. Shortly after World War I, H. G. Wells in "Mr. Brittling Sees It Through" wrote: "Religion is the first thing and the last thing; and until a man has found God and been found by God he begins at no beginning, he works to no end." During World War II Leslie Weatherhead described the blasting of his historic pulpit in City Temple, London. He was forced to continue his pulpit ministry from St. Sepulchre's. One day he called on an elderly lady. In the course of the conversation he asked if the then almost constant night bombing had greatly disturbed her sleep. She amazed him by replying that she was in the habit of sleeping right through the night. "I just ask the Lord to keep an eye on me," she said, "and then I says to myself: 'There's no sense in two of us keeping awake', and so I go to sleep." Her childlike faith recalls a couplet from Isaac Watts' beloved hymn: "Under the shadow of Thy throne Still may we dwell secure."

III. Love

Another definition of "Selah" is "reverent adoration or devotion." Dr. Carl Meninger the psychologist and psychiatrist says that the best way to cure our emotional ills is to practice love for other people. Professor Henry Drummond in his famous "The Greatest Thing in the World" tells us how the natives in the interior of Africa loved David Livingstone. They could not understand a word he uttered but they recognized the universal language of love through which he appealed to them.

Dwight L. Moody was a man of rigid theology but he was charitable. He toured around everywhere with Professor Henry Drummond, the great Scottish evangelical evolutionist. He could not see why their disagreement about evolution should be the slightest hindrance to their Christian fellowship or to their joint presentation of the Christian message. That is love practically expressed. That is the love that lifts.

IV. Always

There is a Jewish tradition that "Selah" means forever. Eternity is hard to define. The finest conception I have ever discovered is found on page one hundred and one in Rovert Gheyselinck's, "The Restless Earth." The great geologist describes man in relation to the age of the earth.

He tells us that if a movie film of the history of the earth were to be produced lasting twenty-four hours, then man would not appear on the screen

until THE LAST FIVE SECONDS of the film. That is why I feel that God is not ready to destroy this earth yet. It is too early, I believe, for the Great Architect to give up building. To consider God's eternity and to know that John 3 : 16 is true, that if we believe Him, we have eternal life, is one of the greatest comforts and most helpful securities the human heart can know.

V. Hallow

A final definition of "Selah" indicates that the Jewish congregation prostrates itself in reverence during the Temple Service. The choir of Levites to the accompaniment of instrumental music, sang the psalm of the day, which was divided into three sections; at the close of each section a body of priests blew three blasts on the silver trumpets and the people prostrated themselves in worship. Selah indicated the place for this prostration during the singing of the psalm.

To hallow is to make sacred or holy. It is the soul searching for its counterpart. It is a drop of water in search of the ocean. It is a thirsty land crying out for rain. It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd. It is the same sheep nestling in the arms of the rescuer. It is the Prodigal Son returning to his Father. It is a humble hearted man standing in age before the mystery of the universe. It is the poet enthralled by the beauty of a sunrise. It is a musician hearing transcendent music in the roar of the Niagara. It is a peasant listening to the tintinambulations of the Angelus Bells. It is a hungry hearted waif waiting for love. It is time flowing into Eternity. It is an elderly man climbing the altar stairs to God. Worship is a man expressing his entire personality; it is a man's little self being engaged by and at least engulfed in the Universal Self.

Today as never before we need to hallow God's name. Nicholas Berdyaev has said that when in one generation man loses his reverence for God, in the next he invariably loses his respect for man. Therefore, let us see God's face while He may be found; let us call upon Him while He is near.

When St. Paul's Cathedral was being built, its famous architect, Sir Christopher Wren posted in different parts of the structure a notice to the effect that the ungodly custom of swearing would not be tolerated in a building so dedicated to the worship of God. To the thought of the builder of St. Paul's profane words spoken by workmen desecrated and profaned the holy place. But if that is true of the temple made with hands, how much more true it is of that most wonderful temple of all, the temple not made with hands, man himself.

Therefore, when we are tempted to be irreverent, to be selfish, sinful, or small, let us take the pause that refreshes, let us "Be Still and Know that Thou are God;" let us suspend our actions, entertain the Highest love the Best, always believe, and hallow the name of Jesus. Let us at such times and at all times say, "Selah."

This is what the First Reformed Church, Ridgewood, N. J., is doing in building its Missionary Program.

The Evening Missionary Society — PROGRAM — 1950-51 —

DATE	PLACE	HOSTESSES	PROGRAM THEME	LEADERS
Sept. 12	Home of S. Neil 92 Chestnut St. Midland Park	Sadie Neil Elizabeth Winters	Book Review: "Pearls Are Made" (Arabia)	Marie Meyers
Oct. 10	Gnade Home 148 N. Maple Ave.	Mrs. Gnade Marie Myers	Play: "The Moslem World"	Mrs. Klopman Mrs. Gnade Rose Rauchfuss
Nov. 14	Mulder Home 126 Union St.	Mrs. Mulder Doris English	Domestic Missions: "Kentucky"	Mrs. Donald Bosch
Nov. 29	Open Meeting— at the Church	Mrs. Boote Myrtie Schreur Mrs. Gnade	Lecture & Slides: "The Near East"	Ruth Ransom (National Board)
Dec. 12	Reynen Home 76 Lawrence Ct.	Mrs. Reynen Mrs. McGraw	"Christmas"	Mrs. Franklin Bosch Mrs. Boote
Jan. 9	At the Church	This Society — and The Afternoon Society — plan and present Program for Week of Prayer		
Jan. 18	Crandall Home 57 S. Maple Ave.	Mrs. Crandall Ruth Crandall Mrs. F. Bosch	Letters & Slides from: "Kitty & Lee"	Mrs. Crandall Ruth Crandall
Feb. 13	Open Meeting— at the Church	Mrs. Wiersma Mrs. Grasekamp	Movie on Domestic Missions	Mrs. Mulder
Mar. 13	At the Church	Edna Seaman Dorothy Masterton	St. Patrick's Party	Social Committee
April 10	Boote Home 31 West View Ter. Midland Park	Mrs. Boote Mrs. Donald Bosch	1. Installation Service 2. Domestic Missions	1. Officers 2. Guest Speakers (To be announced)
May 8	Broadhurst Home 58 Oakhill Road Wortendyke	Mrs. Broadhurst Mrs. Clausen	Summary of Studies of the Year	1. Foreign—Mrs. Phillips 2. Domestic—Sadie Neil

EDITORIALS

The Editor of the *Review* wishes to extend his apologies to all our readers and subscribers. On March 30th he confidently prepared some of the material for the next issue, submitting it to the printer with the understanding that within the next week the balance would be forthcoming. On March 31, he attended a meeting of the National Christian Teaching Mission (now the Evangelism Committee of the new National Council of Churches) in Chicago. Leaving that night for Rochester, Minnesota, there to work with Dr. James W. Eichelberger, our Secretary of Christian Education, on the new manual for Directors, there was not even the faintest hint that a month would pass before he would reach home again. And then, three days after arriving in Rochester he made the mistake of thinking he had a simple case of indigestion. On April 4th he found himself in St. Mary's Hospital, ruptured appendix, peritonitis, gangrene and all. Fine surgery, new drugs, sympathetic nurses, all guided by the Hand of God joined with the prayers of literally hundreds of friends brought him home, a mighty sick person, on April 26th.

He admits that the intervening days saw him get out of bed each morning, when possible with high intentions but energy never seemed to last much longer than the time it took to dress.

Meanwhile, to the hundreds who sent telegrams, cards and letters, the Editor knows there is no repayment. He only stands today on new determinations to *do likewise* to all way-farers.

THE UNITED CHRISTIAN YOUTH MOVEMENT AND THE "CALL"

Every church in our denomination should be interested in the new venture of the United Christian Youth Movement which is endeavoring to enlist one million young people under the banner of Christ. The project, which is to close early in the coming year should claim the attention of young people in their summer conference as well as youth leaders in the Leadership Education Institutes in the months ahead. Full details can be had through the Christian Education Department of the denomination.

Were the Editor to use the term "viewing with alarm," no doubt many readers of the *Review* would immediately turn to other pages of this periodical. We quickly confess that this phrase is well worn and trite. But somewhere, somehow, we need to coin a phrase which can convey anew the seriousness of the youth problem of the Protestant Church. Old churches and old memberships are fine but every member of our particular communion must be made aware of the stagnation surrounding us. It is not enough to merely *hold our ground.* We must forge ahead with vigor and determination.

Elsewhere in this issue we have attempted to explain as briefly as possible

just what the "Call" is and how it will influence the future united program of young people. We sincerely hope the challenge will be *clear* to all Zion Methodism.

BISHOP BENJAMIN GARLAND SHAW

On the same day that the Editor entered St. Mary's Hospital, Rochester, Minnesota, April 4th, Bishop Benjamin Garland Shaw, Senior active Bishop of the African M. E. Zion Church, was stricken with a heart attack in Salisbury, North Carolina. Ten days later, when everyone was breathing a sigh of relief that the Bishop was well on the road to recovery, he passed to the Great Beyond in the Rowan Memorial Hospital. Thus, for the third time Death has visited the ranks of the Board of Bishops since the General Conference of 1948.

Bishop Shaw, along with Bishop Walls, Bishop Martin and Bishop Alleyne, had observed the twenty-fifth year of his elevation just a little more than a year and a half ago. At that time the entire denomination rejoiced at this record of leadership and confidently looked forward to many progressive years ahead. Born in Pope, Mississippi, an area which is of deepest concern to the Church, he was privileged to know the deep South as few have been. His might have been the determining words as we think more and more of policy in that area.

Bishop Benjamin Garland Shaw will be remembered long for his part in the establishment of the second strong church in Winston-Salem and for the new venture in Charlotte where increased activity has been so vitally needed. In these areas he set the trend which, we confidently expect, will see a rebirth of Zion.

In Bishop Shaw's passing, the A. M. E. Zion Quarterly Review extends its belated words of sympathy to the family.

THE CALL TO UNITED CHRISTIAN YOUTH ACTION

After several years of following a given pattern which is familiar to most of the young people of the A. M. E. Zion Church, the United Christian Youth leaders decided upon a great mass movement to enlist one million young people in the service of Christ. The initial beginnings of the movement were scheduled for Youth Week of this year, January 28th-February 4th. During the rest of this year efforts will be made to carry the "Call" to every denomination and every unchurched young person in America. By Youth Week of 1952 it is hoped that the goal of one million youth will have been reached.

"The response of at least one million young people and their adult leaders to *The Call* in Youth Week, 1952, will be followed with an extensive program

of United Christian Youth Action. Every person who responds to *The Call* will help to make possible an action program in his state, the nation, and around the world. But probably most important will be his direct participation in a program of united action in his own community.

The areas for community action will include evangelism, work projects, and world Christian Citizenship.—The programs will be set forth in three manuals to sell for a nominal price. They will be available September 1, 1951, to enable Community Call Committees to lay plans for their action program while *The Call* is being promoted.

"The program in evangelism will be a 'United Christian Youth Mission' centered in one week of intensive activities. These activities are to include some aspects of a mission to high school students, clinics in evangelism, a mass meeting, and youth to youth evangelism."

"The work projects will take the form of week-end camping with detailed guidance for selecting the project, characteristics of a true work camp, schedules, and other details being set forth in the manual."

The world Christian Citizenship emphasis is being developed by a special committee on the West Coast with Dr. Oliver Cummings, one of the youth leaders who developed *The Call*. "It will stress the implications of world Christian Citizenship for the local community. The manual will suggest a pattern for a series of 'action seminars' that will include 'Youth Information Tours', miniature United Nations and folk festivals."

—From the U. C. Y. M. News, May 1951.

THE MINISTER'S DATE BOOK

July 5-8, Staff and Board Meeting, Board of Christian Education, Home and Church Section, Headquarters Building, Chicago, Ill. 128 East 58th Street.

July 10-15, International Christian Endeavor Convention, Grand Rapids, Mich.

July 25-27, Board of Christian Education, School and College, Lomax-Hannon College, Greenville, Ala.

August 1-4, Connectional Council, Winston-Salem, N. C.

August 5-11, General Convention, W. H. and F. M. Society, Winston-Salem, N. C.

The Third Annual International Institute on Racial and Cultural Relations is scheduled for the following dates and places:

July 23-27, Lincoln Seminary, Lincoln University, Pa.

August 6-10, Eden Seminary, Webster Groves, Mo.

August 20-24, Menucha Conference Grounds, Corbet, Oregon.

BOOK REVIEWS

THE EDITOR REVIEWS: *Blessings of Suffering*

by William Goulooze

The Editor returned from St. Mary's Hospital, Rochester, Minnesota, April 26th and two days later the little book, *Blessing of Suffering* by William Goulooze was forwarded to him by the Baker Book House of Grand Rapids, Michigan. During the restless recuperative days with the dreaded thoughts of another operation hanging over his head this little book brought not only comfort but ample opportunity to evaluate it in the light of the average pastor's bedside ministry.

The author begins each chapter with an appropriate scripture text, then goes on to interpret his immediate subject. He brings a new delight in the way each chapter is concluded by the use of short testimonies on the chapter subject and a grand collection of poems.

While there is neither time nor space to cover fully the book at this point, one is immediately caught up in the spirit of the editor in the reading of the first chapter: *Help in Trouble.* Perhaps this Editor is prejudiced since the experience endured by him parallels, in a sense that of the author. While in the former case the trip to Rochester and the Mayo Clinic was purely accidental and in the last analysis, one of unpredictable emergency while that in the author's was chronic, yet the trip, the days of treatment, the need for the real spiritual guidance is so similar and that reading these pages is, in itself amazing.

The second chapter of *Blessings of Suffering* is based on Psalm 103 : 2 and has as its subject: *Count Your Blessings.* As it was my privilege to read this chapter I could not help but realize the times I caught myself thanking God that this ruptured appendix and all its attendant complications, and some it had nothing to do with, came at a time when I was in the same city with the best medical science in our nation, and perhaps, in the world. It was then that I recognized the need of every seriously ill person to look about him for the many blessings which always are present. The selection of Myrtle Vander Kolk's poem, *The Grateful Heart,* leaves the reader in close agreement with the writer.

One is always aware at Mayo of Doctors. In fact, even in the midst of keen suffering and pain, this is impressed upon you if by nothing more than the number interested in your case. The author brings this to his reader's attention by his chapter on *My Doctor,* discussing his Christian interest in each individual patient, suggesting that which he might be (impersonal, for example) and then clearly stating that which is the ideal. Skillfully he uses "Luke, the beloved physician" as his model, reveals something of which I had

never though in that old Sunday School Hymn: *The Great Physician* by William Hunter. To me the book is worth another poem listed at the close of this chapter, *The Village Doctor* by Horace S. Keller.

Unless one thinks about it he never realizes how wonderful and indispensable nurses are. I have good reason, after my three weeks in St. Mary's, to know this and to always remember it. It is refreshing to note people still humbly dedicated to their unselfish tasks, performing duties that I myself, as well as millions of others would be unwilling to perform. The author notes: "So take a look into your experience, and thank God for the Miriams who are standing by to see what will be done to you. Appreciate the nurse." In his concluding paragraph he states: "Believe me, appreciation is appreciated."

Somehow, after reading this chapter, I believe there is a new mission for the pastor visiting the bedside of an ill person. Maybe, even in the midst of acute pain, he can show the need of appreciation. I know that I will long recall the nurses who never once showed weariness when I called or the one who always went about her duties humming a little tune, or the beautiful soul who offered to perform extra curricular duties because she knew that I had no relative or friend to see that they were done for me.

Other chapters are headed: When Callers Come, The Unseen Partner, A Birthday Soup Dinner, Thinking Health, Good in the End, Show me the Way, Now that I am Better, and New Creatures in Christ Jesus.

The Editor is constantly aware that many of his readers cannot follow the suggestion that every shutin have a copy of this book but he does see two splendid alternatives: the minister might use these chapters as his individual message to that ill soul, or where the individual likes to read, he might lend him this little book. I confess that merely reading these pages has given me a grand insight to possibilities of worthwhile sick bed visits. If you are interested in this little book you may secure copies at $2.00 from the Baker Book House, Grand Rapids 6, Mich.

RESTORING WORSHIP

New York—"The Protestant Reformation has unfinished business," says Clarice M. Bowman in her new book RESTORING WORSHIP.

One of the great principles of the Reformation movement was that direct access to God without mediation of priest is the birthright of every man. Yet how many people today are capable of full, satisfying personal worship without the help of their preacher or leaders? Only when parents and teachers learn to train young people to worship God themselves, will the goals of the Reformation be achieved.

Miss Bowman's book, RESTORING WORSHIP, published January

15 by Abingdon-Cokesburg Press of New York and Nashville, is one of the few books covering the entire field of worship.

"Worship," says Miss Bowman, "is the highest art of which man is capable." RESTORING WORSHIP sets forth the underlying principles and basic tools which are needed in perfecting the art of worship. It defines true worship, offers suggestions for worship training, and discusses the various aids to worship. The book is intended as a tool and inspiration for ministers, church-education leaders, and parents of all denominations who want to guide others to vital worship.

Miss Bowsan says that in her work as a staff member of the Youth Department of the Methodist Board of Education she finds young people all over the country "hungry for worship."

Born in Mount Airy, N. C., she received BA and MA degrees from Duke University before taking special courses in worship at Yale University. She has served as director of religious education for churches in New Haven, Conn., and High Point, N. C. Miss Bowman is the author of several small and numerous articles in the field of worship.

AUTHOR OF 26 BOOKS OF SERMONS NOW WRITES ON HOW TO PREACH

New York—Clovis G. Campbell, beloved preacher, and author of 26 books of sermons, has at last written a book telling how it is done. ANOINTED TO PREACH, published January 29 by Abingdon-Cokesburg Press, is a book of advice, suggestions, and encouragement to the minister for his daily living, ministry, and preparation of sermons.

Dr. Chappell draws upon his sense of humor and of God as well as upon his 41 years of experience for a very human discussion of the needs, tribulations, and rewards of the preacher's life. Of his own experience Dr. Chappell says, "I have so loved my vocation that it has been without a rival. While I honor other callings, they have been as starlight to sunlight in comparison with the call of preaching the unsearchable riches of Christ."

ANOINTED TO PREACH discusses the ministry under six main topics: "The Preacher's Call," dealing with the many ways in which God may call his servants; "His Major Emphasis," stressing the fact that the ministry of the word is the preacher's first duty; "The Sermon," a discussion of the vital characteristics of the good sermon; "Preparing the Sermon," presenting methods and goals in preparing a sermon; "Our Finest Hour" showing how the preacher can make the worship hour his finest hour; and "Keeping Fit,"

stressing the preacher's duty to maintain his physical, mental, and spiritual health.

The whole book is Dr. Chappell's characteristic style filled with vivid illustrations and sermon ideas.

Dr. Chappell has preached in churches in Washington, D. C., Birmingham, Ala., Memphis, Tenn., Dallas, Tex., Houston, Tex., Jackson, Miss., Oklahoma City, Okla., and Charlotte, N. C. He retired last year, five years ahead of schedule, to allow more time for his frequent preaching-at-large assignments and his writing. He has studied at Duke University, Birmingham Southern, and Harvard. At present he is making his home in Waverly, Tenn., and preaching all over the country.

RECOMMENDED BOOKS FOR THE MINISTER'S SHELF

YOU CAN PREACH by G. Ray Jordan (Fleming H. Revell, New York). For the minister who is a student (and who isn't in this day of highly specialized service?) this book which sells for $2.50 is well worth the price. While the Editor has not had time to more than scan the work we are very much impressed with it.

FIFTY DEVOTIONAL SERVICES by Paul N. Elbin (Fleming H. Revell). Many ministers need just such a work as this in their libraries. This Editor has always felt that the pastor must be always alert to ways and means of actually creating the worship atmosphere needed even in situations which may be termed *hard*.

PUBLIC RELATIONS MANUAL FOR CHURCHES by Stanley I. Stuber. Recently we had an opportunity to congratulate the ministers in the Pittsburgh area for their public relations efforts. We still think it is the best but what a wonderful opportunity for experiment! Reverends Foggie and Marshall could well take the lead to bring the full weight of Zion Methodism to bear in that area. To those who are interested in this whole matter we recommend Public Relations Manual For Churches. A new work by a fine writer. Doubleday and Company, Inc. publishers. This book to be reviewed.

NOTES ON CHURCH INSURANCE FOR CLERGY AND LAY TRUSTEES issued by the Eastern Underwriters Association. Every church and minister should be interested in this pamphlet. If you are interested let us know.

IN AUDIO-VISUAL AIDS

Crossroads

Everywhere one turns it is easy to note the great demand for ministers. Not too long ago a member of a church told me that just to see strangers present in the congregation of a Sunday morning made him uneasy for he was always afraid that they were members of a "listening committee" in search of a minister. The film Crossroads, produced by the Apex Film Corporation for the Methodist Radio and Film Commission attempts to interest young people in the work of the church.

The story hinges around Jim Barclay, a high school youth in a small town, who lives on a farm with his parents. Like all fathers and mothers the fond dream is that the son will follow in their footsteps and take over the farm. The interesting part played by the minister of the community in shaping Jim's decision is a guide pattern for others. In the end, the father agrees with the decision of the son in taking up the vocation of the ministry.

An impressive angle of the film is that dealing with the qualities needed to make a good minister, the demands which will be made on the young man, his functions, such as visiting the sick, counselling and preaching. You'll find that "Crossroads" fills a need when the youth of your church begin talking about vocations. Order from any Methodist Book Store. The rental fee is $10. (16 mm sound, black and white with running time 35 min.)

The Story of the Christian Church (a 35 mm Film strip).

We used this film strip with a group of children in Rochester, New York, during Holy Week and were surprised at the results. Few children of that church will soon forget the Story of the Christian Church. Issued by the Evangelical and Reformed Church in cooperation with the Congregational Church it comes with two guides, one for children and another for adults and young people.

Consisting of 53 films we found it convenient to utilize five periods of study, working in, wherever possible, hymns of the given period. Greater results along this line could be had with more mature groups thereby not only acquainting your people with church history but also with the hymns of the various periods. The Editor is very much impressed with The Story of the Christian Church.

REFERENCE NOTES for 1951

In order to aid the ministry in finding ready access to major articles appearing in the A. M. E. Zion Quarterly Review for the past calendar year, we are herewith listing them according to their alphabetical appearance. No effort is being made to deal with the minor articles which appear from time to time.

A. M. E. Zion Church and Her Future Outlook, The, by Reverend J. F. Dunn, LX, 1, page 44

An Hour With Harriet Tubman, by James B. Clarke, LX, 4, page 192

Christian Vocation, by Miss L. Vivian Hancock, LX, 3, page 142

Christ Carrying the Cross, a picture, LX, 1, page 2

Church Secretary, The, by Miss Anna L. Stephens, LX, 3, page 135

Church At Worship, The, by Reverend R. P. Marshall, LX, 3, page 128

Classification of Leading Living Religions, by Prof. Herbert H. Stroup, LX, 1, page 11

Commencement Address, by Fred L. Brownlee, LX, 3, page 118

Communal Life in the Early Church, The, by Reverend G. W. McMurray, LX, 4, page 180

Cross, Symbol of our Faith, The, by Florence Turverey Reeves, LX, 1, page 30

Devotion to the Best Possible, A Sermon, by Reverend J. H. Satterwhite, LX, 1, page 25

Federal Council of Churches Annual Message for Race Relations Sunday, The, LX, 4, page 208

For They Saw A Star, A Sermon, by Reverend LeRoy J. Hess, LX, 3, page 153

Gifts and Functions of the Spirit in Acts, The, by Reverend G. H. McMurray, LX, 1, page 20

God and Mammon, A Sermon Outline, by Reverend LeRoy J. Hess, LX, 4, page 200

Good-bye Mr. Negro, by Reverend B. T. Medford, LX, 1, page 34.

Harvest is Plentiful, The, A Sermon, by Reverend Leroy J. Hess, LX, 3, page 149

Invincible Determination, A Sermon, by Reverend J. Van Catledge, LX, 2, page 87

Interpretation of Jesus Insulted by the Soldiers, by Florence Turverey Reeves, LX, 4, page 173

Interpretation, Picture of Christ Carrying the Cross, by Florence Turverey Reeves, LX, 1, page 3

James W. Eichelberger and Christian Education in the A. M. E. Zion Church, LX, 1, page 41

Jesus Insulted by the Soldiers (picture) LX, 4, page 172

Madonna of the Goldfinch (a picture) LX, 3, page 117

Minister and His Task, The, by Reverend Harlee H. Little, LX, 2, page 75

Message From the Board of Bishops, A, LX, 2, page 97

Methodist Worship Service, The, by Reverend R. P. Marshall, LX, 4, page 174

On Glorying in the Cross, A Sermon, by Reverend J. Van Catledge, LX, 4, page 194

Our Great Heritage of Christian Symbols, by Florence Turverey Reeves, LX, 2, page 71

Our Schools and Colleges—Lomax-Hannon College, LX, 4, page 216

Peace or Perish, by Bishop William Jacob Walls, LX, 2, page 61

Problem of Brotherhood, The, Reverend Charles E. Boddie, LX, 4, page 211

Some Keys For Understanding the Gospel, by Reverend LeRoy J. Hess, LX, 2, page 92

Some Observations on Catholicism, Judaism and Protestantism, by Prof. Richard Clyde Minor, LX, 2, page 65

This is World Brotherhood Month, LX, 4, page 214

Tribute to Joseph Charles Price, by Miss B. L. Brown, LX, 1, page 37

Use of Visual Aids in Religious Education, The, by James G. Crowder, LX, 3, page 143

What is a Protestant? by Reverend C. M. Kirkpatrick, LX, 1, page 6

What Christianity Has for Youth, by Reverend LeRoy J. Hess, LX, 4, page 205

Woman's Day Address, by Mrs. L. K. Campfield, LX, 4, page 188

Worship in the Rural Church, by Reverend R. P. Marshall, LX, 2, page 80